EVANGELICAL SCHOOL OF THEOLOGY

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Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

—Acts 26. 19, 20.

RELIGIOUS THOUGHT AND ACTIVITY.

New York City has a Jewish population of 1,750,000. One in nine of all the Jews of the world treads its busy streets.

Prof. A. F. Fulton, a valued instructor in the Normal and Industrial Institute at Morristown, Tenn., now teaches in the very building, remodeled, in which he was put on the block and sold for $1196 in slavery days.

Where can **the men of the church** better spend their time than in getting acquainted with the boys of the congregation? In 20 years the boys will be the leaders in the church,—or else they won't!

Victor F. Lawson of Chicago's interest in the work of D. L. Moody, which was shown by annual contributions and a bequest of $50,000 to the Northfield Schools, began when he was a scholar in Mrs. D. L. Moody's Sunday school class in Chicago in the early days.

"Thanks to the diligence and growing interest of the benevolence treasurers of the 10,000 Presbyterian churches of the country," says a report, "the boards and agencies participating in the budget have $103,738.51 more on hand as of July 31 this year than last. This means a saving in interest of at least $3500 for the remaining eight months of the year, a sum sufficient to put at least **two missionaries in the field.**"

Swearing may become a lost art if other organizations follow the example of the Montreal branch of the Canadian Union of Engineers and Helpers, which, according to a dispatch to the "New York World," recently adopted this resolution:

"No cussing while on the job, or elsewhere, for that matter."

The resolution was sent to the Montreal Heat, Light and Power Company, with a letter urging that the corporation enforce a similar pledge among its 2000 other employees. Any infraction of the pledge by a member of the union, it is said, will be "appropriately dealt with."

But there are always the army and navy!

A gentleman called at the Wesleyan Conference office in London and asked for a copy of the latest report of the fund for worn-out ministers. After some days he returned saying that he had examined the figures carefully, and gathered that the managers needed an increased income of about £5000 a year to meet the claims. He therefore handed the treasurer his check for £100,000 (half a million dollars), and asked that his name be not mentioned.

No street-corner proclamation or housetop trumpeting about that sort of benevolence!

At the Christian Endeavor convention held recently in Portland, Ore., one of the resolutions referred to a prevalent custom of lamenting the depravity of **modern youth,** and this is what it had to say on the subject:

"We deplore the modern tendency to slan-

der youth, convinced that the sins of youth are reproduction of the sins of manhood and womanhood, and are in a large part due to failure in the leadership and example of the older generation. We feel that we need have no fear for the younger people of the churches, who are today as religious and as spiritual as they have been in any age in the past."

The American Palestine Lines, Inc., was petitioned into receivership recently in Federal Court by Morris J. Feldman, a creditor of Newark, with a claim of $3000. Assets of the line were estimated at $1,000,000 with liabilities of approximately $300,000.

The petition stated that the receivership was necessary "to save the corporation from possible effects of a temporary condition." It was pointed out that the new line was the first to operate a steamship service between New York and Palestine, and that time for development was needed.

Many prominent Jews are stockholders in the line.

The cost of crime in the United States in 1924 is reported as three billions of dollars. This stupendous loss is better understood when compared with the cost of operating one of the great organizations devoted to the development of Christian character among men and boys.

"Fill the Y. M. C. A. and keep the prisons empty!" recently wrote the noted English journalist and author, P. Whitwell Wilson. The cost of crime in a single year in the United States would pay the expenses for sixty years, on the current basis, of all the Y. M. C. A.'s in the United States and Canada, their national, state and training agencies, and their services in 30 countries. For the new Year Book of the North American Associations shows that these expenses in the past year totaled $51,914,400.

It would be interesting to carry the comparison further and figure how many years three billions of dollars would maintain the mission work of the churches, the educational work, and provision of living salaries for ministers.

Princeton University has given Sam Higginbottom the degree of **Doctor of Philanthropy,** the first man to be so honored by the university, indeed the first man ever to receive such a degree. Once or twice before other universities have conferred the equivalent of this degree under the form Doctor of Humanics.

In presenting Mr. Higginbottom to President Hibben for the degree at the commencement exercises, Dean West of the Graduate School said:

Sam Higginbottom of the class of 1903, missionary in India, principal of Allahabad Agricultural Institute, superintendent of the Leper Asylum, and recently decorated by the Indian Government, preacher, teacher and administrator, tireless in effort to improve native agriculture and provide relief for lepers and the blind. His life is a new chapter in romance. His adventure is to seek and save the outcast, heal the sick, and avert the dreaded peril of famine and pestilence. A Christian knight-errant at war with misery and want. A champion of health, hope and peace for that vast empire.

Dr. Higginbottom is in America to raise much-needed funds for the Agricultural Institute.

The moderator of the Presbyterian General Assembly, Rev. Charles R. Erdman, D. D., of Princeton, New Jersey, has transmitted a communication to every one of the 10,000 pastors in the Presbyterian church, urging the observance of **National Missions Week** in accordance with the action of the last General Assembly. Dr. Erdman accompanied his proposal with sermon outlines which may be used by pastors November 22 and 29. The action of the General Assembly is as follows:

"The week in which Thanksgiving Day occurs, being now recognized in the Presbyterian church as National Missions Week, the committee recommends that in view of the financial need of the Board, the churches be asked to observe this week as a week for prayer, and for a special sacrificial offering to the Board for its work in the evangelization of America."

The proposals of Moderator Erdman are these:

(1) That all Presbyterian churches shall set aside November 22 to 29 as a period for serious and prayerful consideration of the privileges and the problems of evangelizing America;

(2) That on Sunday, November 22, a

sermon shall be preached in each church on some such theme as "The Evangelization of America," and at this time the general work of the Presbyterian Board of National Missions shall be presented; and further that on Sunday, November 29, there should be presented the more specific task of evangelizing the foreign populations within the borders of our land;

(3) That on November 29 a special "Sacrificial Offering" be received for the work of the Presbyterian Board of National Missions.

The American Dollar, and How it is Spent.

According to the "American Education Digest," here is the accounting:

	Cents		Cents
Living costs .	24½	Crime . . .	8¼
Luxuries . .	22	Government .	4½
Waste . .	14	Schools . .	1½
Miscellaneous	13½	Church . .	0¾
Investment .	11		

From these figures some one draws the deductions that the people of the United States spend nearly as much for luxuries as for living costs; spend one-half as much for investment as for luxuries; waste more than one-half as much as it costs to live; spend only one-fifteenth as much for school and education as for luxuries; waste nine times as much as they spend on school and education; spend six times as much for crime and its punishment as for school and education; spend twice as much for school and education as for church and religious interests; spend eleven times as much on crime and its punishment as on church and religious interests; waste $19 for every $1 they spend on church and religious interests; spend $29 on luxuries for every $1 given to church and religious interests.

If our Christian people could be made to realize what these figures mean, and to set resolutely toward making a change in them for the better, then certainly the 48,224,000 church members gathered in the 237,945 churches in our country should have influence and power enough to start something worthwhile, and that right suddenly. And to do that would incidentally decrease materially that frightful total which is now being spent on crime and its punishment.—Dr. Howard B. Grose.

Thanksgiving for Harvest.

Almighty and everlasting God, who hast graciously given to us the fruits of the earth in their season, we yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need: through Jesus Christ our Lord! Amen.

Foreign Students in America.

"Madame, can you tell me where I can rent a room?"

"Madame," a West Philadelphia woman, turned and saw a young girl on the verge of tears. The tears overflowed when the stranger was told that Madame knew of no rooms for rent: but Madame's interest was aroused.

Questions deftly put brought to light the fact that the young inquirer was an Armenian who had come to the University of Pennsylvania to study dentistry.

With her mother, she had sought all day for a room, but in vain. The failure of this final appeal seemed to blast her hopes of an education, hence the tears.

But Madame referred the girl to the International Students' House. She was received with kindly spirit, a suitable room was secured, and she is happily continuing her course.

Two Chinese were looking through Houston Hall with the earnest gaze of the stranger.

A director of the Christian Association, with a friend just home from a five-year term of teaching in China, approached and greeted the newcomers.

"Now," said the missionary, "if you would make these boys feel truly at home, you would give them some Chinese food!"

A discussion as to where this might be found was politely interrupted by one of the students, who remarked in perfect English:

"It is not food we want, so much as it is friends."

"You shall have them," said the American. "Do you know the International Students' House?"

"Oh, yes!" was the reply. "We went there immediately upon arriving in Philadelphia."

With first contacts made, these attractive young men were soon introduced into American homes, where they have proved themselves most popular and appreciative guests.

Four hundred and fifty foreign students attending institutions of higher learning in and around Philadelphia obviously form a strategic field for the development of more friendly international relations, bringing these young people to an intimate and sympathetic knowledge of the best American life. It is a specimen of what is being done in other large student centers.

Rev. Elmer T. Thompson has this autumn, as foreign student secretary of the Christian Association of the University of Pennsylvania, assumed direction of the International Students' House, 3905 Spruce Street, West Philadelphia, taking the place

International Students' House, University of Pennsylvania.

of Rev. A. W. Stevenson, resigned. This house is one of the activities of the united Protestant Christian church at work through the Christian Association to represent an all inclusive evangelical appeal to the students of the University of Pennsylvania.

The International Students' House serves as a club center where Americans and foreigners may come to know each other better, each learning from the other what they have to contribute to better international understanding. Innumerable opportunities for service of all kinds are presented whereby these selected young men and women from abroad can be assisted while they are strangers in a strange country.

As it happens, with the opening of a new college year, there is need at the International House for furniture for a living room, an office, and even bed rooms. This is an opportunity to contribute directly to an important activity. We hope our Philadelphia readers will feel inclined to get in touch with Mr. Thompson regarding any donation which they may be able to make, in the way of articles or personal service.

RESOLUTIONS ADOPTED AT THE WORLD'S W. C. T. U. CONVENTION, EDINBURGH.

Preamble.

We, the members of the World's Woman's Christian Temperance Union, assembled in our 12th Convention, rejoice exceedingly at the growth of temperance sentiment throughout the world, and in all victories over the beverage alcohol trade. We reverently render to Almighty God our heartfelt tribute of praise. In the love of God and humanity, without distinction of race, color or creed, we, representing in this new crusade the awakened womanhood of the world, dedicate ourselves anew to the holy task of making supreme in the customs of society and in the laws of every land the preëminent principles of liberty, justice, peace and brotherhood, exemplified in the Golden Rule of Christ.

Total Abstinence.

We believe that the triumph of these principles will be hastened in minds and lives free from the influence of alcohol, and we appeal to all who are like-minded to enrol themselves as abstainers from alcoholic beverages. We urge on every nation unflagging effort to secure for its youth systematic instruction in the schools and elsewhere on the dangers of alcohol and other habit-forming drugs.

Worldwide Extinction of the Liquor Traffic.

World democracy, world peace, world purity, and world patriotism demand worldwide extinction of the liquor traffic. We call upon peoples of all creeds and of all organizations in the world's family of nations to coöperate with the World's Woman's Christian Temperance Union to help bring to fruition its hope and its dauntless service on behalf of a sober world. Science declares against alcohol. Health conservation and business prosperity demand total

abstinence and the outlawing of the liquor traffic. Together we will agitate, educate, organize and legislate until the exalted vision of Frances E. Willard, the founder of the World's Woman's Christian Temperance Union, is realized in the working out of the gospel of the Golden Rule of Christ in the customs of society and in the laws of every land.

THE OPIUM PROBLEM.

We believe that the most effective way of combating the evil of drug-taking is for the states in which opium and coca leaves are grown to reduce the production to the medical and scientific needs of the world. While accepting this as our ultimate aim, we recommend in the necessary interval before this can be accomplished the active support by all countries of the restrictive provisions contained in the Opium Conventions of 1912 and 1925, and call upon our national auxiliaries to use their influence with their governments to this effect. We support the suggestion made by the Second Opium Conference of the League of Nations that a commission be appointed to study the difficulties connected with the limitation of opium production, and ask our national auxiliaries to give consideration to the findings.

SOCIAL MORALITY.

We reaffirm our belief in a single high moral standard for both sexes. We pledge ourselves to support a constructive purity program for the education of the young, and to lead in securing the enactment and enforcement of laws which will promote the moral and physical health of the race.

LAW ENFORCEMENT.

We pledge our supreme effort to aid in the education of the public on the paramount importance of law enforcement and to support officials committed to the strict enforcement of legislation against the liquor traffic.

CITIZENSHIP.

We urge as an imperative duty the education of women for the privilege of citizenship. We pledge ourselves to seek to secure in homes and schools such training in the fundamentals of citizenship that young people will realize the sacredness of government and their personal relation to it. We urge women to initiate and support laws that will protect women and children in the home and in industry, and to promote the election to office of men and women who champion the principles of purity, peace, political equality, and the extinction of the liquor traffic.

PEACE.

We believe that all nations should associate themselves permanently for the settlement of international disputes by means other than war, and that to this end the citizens of all nations should steadfastly cultivate the spirit of mutual understanding and good will. We recommend intensive effort by the Woman's Christian Temperance Union of every auxiliary country to secure the education of the children of the world against war, as a basic step toward harmonious relations among all nations. We believe in a warless world, and dedicate ourselves to its achievement.

OTHER LANDS.

Henry Ford may not wish to be considered a missionary in behalf of Islam, but as a matter of fact he is doing perhaps more than any other individual to advance the cause of that religion. The use of his cars not only has alleviated the horrors of the pilgrimage to the sacred places of Mesopotamia, but has made it possible for multitudes of the faithful to visit Kerbela, Samarra, and other cities where the journey brings great merit to the pilgrim.

In the old days the journey was over the sun-scorched sands by camel caravans. The sanitary conditions were so bad that not infrequently half of the pious pilgrims perished on the route. Today they motor from Bagdad to Kerbela in one day, returning at nightfall. Kerbela is venerated by the Sunnite Mohammedans second only to Mecca. The mystic city of Samarra is reached over night by train running north from Bagdad, the desert strip between the station and the Tigris being covered in a Ford car. A recent pilgrim, fixing his eye upon a Ford car, exclaimed, "Al Hamdulillah!" (Praise be to Allah!)

A correspondent writes to the London "Christian":

"When political liberty goes by the board, religious liberty also is likely to be in peril. There is serious news from **Italy,** where Fascism appears to have rallied to Romanism with a devotion which is almost embarrassing. There are many new 'crimes' in Italy today, and among them is to be reckoned criticism of the Roman Catholic faith or church by any person or newspaper. Evangelical papers, in spite of carefully chosen and moderate language, are frequently confiscated,—particularly 'L'Evangelista' (Methodist) and 'Conscientia' (Baptist), both published at Rome. On the other hand, Fascist and Catholic journals are allowed (or at least take) liberty bordering upon licence. In Mussolini's own paper an extraordinary article has been reprinted, glorifying without stint the Holy Inquisition. With reference to the attempts made in earlier days to stamp out the new Protestant doctrine, the writer of this article suggests that 'today especially we are able to understand fully the infinite wisdom the church showed at that time. Inquisition, tortures, wholesale slaughterings, appear to us now as truly heroic acts.' The extermination of the Huguenots in France is hailed as a meritorious action! What can this kind of thing indicate?"

A New Exodus.

A pamphlet has been issued under the above title by the American Jewish Joint Distribution Committee, telling of a movement of Russian Jewry back to the soil. It is the report of observations by one David A. Brown in regard to relief work among war-stricken Jews since 1915, that culminated in the drive in this country for $14,000,000 in 1921-1922. Large credit is given to a Dr. Joseph Rosen, "an agriculturist of high standing, a successful business man in America," who has been in Europe several years promoting relief work chiefly along agricultural lines.

In brief, the Soviet government favors the return of Jews to farming, thus compensating city Jews whose business in trading was taken out of their hands under the Soviet system. The economic condition of Jews in Russia is still tragic. Large numbers have taken up land, and "thousands upon thousands of families would do so if the requirement that they possess a certain sum of money were removed." The land available is the rich black earth of the Ukraine and the Crimea, which used to be the granary of the world.

It is believed that the Soviet government is sincere in its promises, and that the Jew will enjoy the same legal status as the non-Jewish Russian peasant.

On the basis of these assurances and prospects an effort is to be made to raise $15,000,000 more for the establishment of Jewish agricultural colonies in Russia. There is, however, opposition to the project on the part of many Jews who are not satisfied as to the stability of the Soviet government or the value of its promises. They also feel that "the Jewish people can recognize only one place for colonization, and that is Palestine."

Los von Rome in Czechoslovakia.

The los von Rome movement is a post-war phenomenon. Of course, the aversion to the Roman church is of an older date. Catholicism from about 1630 has been the religion of the majority, but in fact it has not been the religion of the nation. Externally Catholicism ruled over the national life in connection with the Austrian government. It had a decisive position in educational matters legally till 1878, practically till the close of the war, but internally the Czech nation has been turning more and more away from the Roman church. The reminiscences of Hussitism were still alive, and the Unity of the Czech Brethren (Unitas Fratrum) was the living ideal of a national church. The connection with the Viennese government made Catholicism unsympathetical to the nation, which stood in national and political opposition to Vienna.

The political independence of the nation, renewed after the war, made it possible for the aversion to Rome to manifest itself in a practical way. Between the years 1919-1921 there were secessions from Rome in masses. Up to the close of the war, 95% of the population were Roman Catholic; in the year 1924, only 75%. It is believed that from the Roman church seceded about one and a half million people. There are some who estimate this number to be two millions.

Today, in 1925, it is not possible to speak about the los von Rome movement in

masses. But the movement has not stopped. Even now all Protestant churches in Czechoslovakia have an annual increase of communicants and adherents much greater than in any year before the war. Wherever any Protestant church begins its missionary work, it soon anchors itself and creates a nucleus for a new congregation.

The Evangelical Church of Czech Brethren gains especially, also the Methodist church, which has been established only after the war, and the Baptists and Moravians (Jednota Bratrská). In progress also are the Adventist and Sabbatist movements. The Czechoslovak church is still increasing. This growth of the Protestant churches is now partly a result of direct secession from Rome and partly on account of the conversion of those who first left the Catholic church and remained undenominational, i.e., without any distinctive confession (confessionslos).

The results of the los von Rome movement are the following:

The Czechoslovak church, which we have often mentioned in the previous numbers of this paper, has now about one million members (according to European usage, not only adults but also children are counted). That group which seceded from the Roman church and remained undenominational increased in number: before the war they counted a few thousand only, now about half a million. All Protestant churches gained about 120,000 to 150,000 souls, which makes a considerable number when we realize that they had before the war altogether scarcely 200,000 souls. On the Protestant ground has grown up a long list of new congregations, so that their number is once as large.

The movement has now slackened, but has not ceased. It slackened because the churches lacked workers and financial means to build new churches. But every month we read about the origin of new preaching stations.

Of course, the Roman Catholic church is taking measures against this movement by doubled efforts, by solider organization, and especially by its political influence. The Catholic political party is a part of the so-called majority coalition, and is taking advantage of this position and influence to regain its lost position. Also, partly by religious zeal it is making efforts to rule over those who remained faithful to it, and partly also to regain those who left it. In certain cases it is succeeding, especially where the group of undenominationals is not able to support its followers spiritually and morally, or where individuals who came into the Protestant or Czechoslovak churches cannot be spiritually satisfied owing to the distance. But on the whole we may say that out of the new members of the Protestant churches a vital nucleus is growing, which means even now an enrichment and enlivenment of religious life. If the question of separation of the state from the church is not disappearing as an actual problem of the day, it is the consequence of this post-war movement.

On the whole the balance of the los von Rome movement is favorable. It showed, in the first place, that the small evangelical church in the Czech nation did not work in vain, and that religion is still of a great ideational interest to the considerable part of the Czech nation.—"Kostnické Jiskry."

Prayer of Thanksgiving.

Most merciful Father, we thank thee for the gift of thy Holy Spirit whereby we find joy in health and strength, in every duty we have been able to discharge, and in every benefit or comfort we have been able to confer! We thank thee for all the friendliness and kindness of others, by which the path of life has been made easier for us; for the tender love of our nearest and dearest, which makes music in our souls, even in the hours of sadness. We thank thee, Lord, that even our difficulties, trials and failures are by thy Spirit interpreted as warnings of love needful for our soul's health. May all our thankfulness to thee lead us to strive daily to be more worthy of thy good Spirit and of thy gift Jesus Christ our Lord! Amen.

England's Empty Prisons.

Conditions of crime in England give the press there a feeling of reassurance, because the record shows that there has been a great improvement since crime reached its zenith after the war, says the "Literary Digest." At the same time, they are encouraged by the fact that since 1914 more than twenty prisons in England and Wales

have been closed, which is said to be "practically a third of the total." Yet it is pointed out that the decrease in the number of persons sent to prison does not mean such a great falling-off in crime as would seem, but that the improvement in the situation, according to social reformers, is due to the gradual effects of probationary rather than prison treatment for offenders. There are now only about forty prisons in use throughout the country, according to the London "Daily Express," which says that these are by no means fully occupied. This astonishing reduction in the number of jails reflects the 75 per cent decrease in the number of persons sentenced to imprisonment since 1913, says this journal, which adds that the total prison population in the year 1923-24 was only 58,216 as against 167,000 ten years earlier. We read then:

"The great increase in the use of probationary measures for adults and of Borstal institutions for young people, which has brought about this decrease in the prison population, has resulted in the Prison Commissioners assiduously carrying out, during the past few years, a policy of closing down and selling prisons which are no longer needed."

A prominent official of the British Home Office is quoted by this newspaper as saying that "the reason for the closing down of the prisons is simply that fewer and fewer people are being committed to prison." He adds that "the tendency nowadays is to reform a man or woman, if it is in any way possible," because, to quote this official further:

"Prison does not reform a person who commits a crime, and should only be used as a last resort.

"The great decrease in the number of people committed to prison is largely due to the increased use of probationary methods. Greater care is taken of people under probation, and the sending of boys between the ages of sixteen and twenty-one to Borstal institutions instead of to jail is now bearing fruit.

"There is no doubt that the time will come when prisons will be used only for habitual criminals, for people in connection with whom all attempts at reform have failed.

"I do not think that any more prisons will be closed now for some time. The prisons which have been closed have been shut down in the interests of economy. Persons committed to prison in an area in which the local prison has been closed are now sent to a neighboring jail."

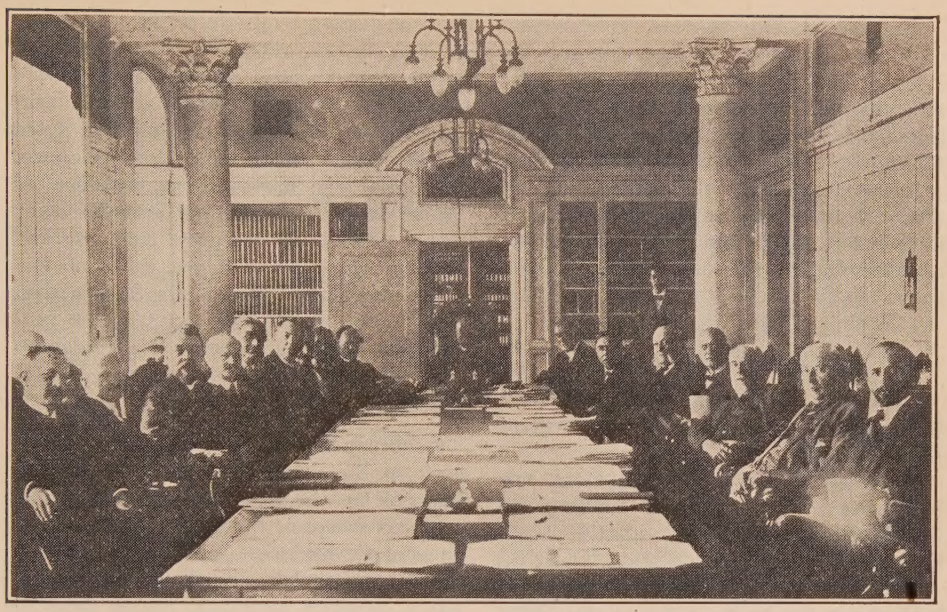
The appalling increase in crime in this country, and the ever-increasing prison population, should move Christian people to face this issue. One form of help which D. L. Moody initiated thirty years ago is to supply prisoners with religious reading matter while they are behind the bars. This magazine is always ready to receive and disburse funds for that purpose.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK.

The Universal Christian Conference on Life and Work at Stockholm ended its two weeks' meetings with a service in the national shrine, the Cathedral at Uppsala, 50 miles north of Stockholm. The leading representative of the Orthodox churches, Patriarch Photios of Alexandria took part, reciting the Eastern form of the Nicene Creed. This form of the Nicene Creed speaks of the Holy Spirit as proceeding from the Father, while the customary Western form speaks of the Spirit as proceeding from both the Father and the Son.

Unimportant as this difference seems today, it was the nominal cause of the split between Eastern and Western churches a thousand years ago. In all that time there has been no effective coöperation. Here the custom of a thousand years was broken, and in a great official gathering of both East and West the Eastern form of the creed was given a place. The Orthodox delegates were quick to catch the significance of the act, that in meeting great practical Christian duties of today and in trying to bind up the wounds of the war and reconcile the nations East and West must think of such points of doctrine as of secondary importance.

A message to the churches was adopted with but four dissenting votes. One of them was so cast because the message did not condemn war as strongly as the delegate wished: however, there is a strong statement against war in the document. The message is not a list of findings. It is a call to "confession, thanksgiving, study and



The Commission which prepared the report on Coöperative and Federative Work among the Churches for the Universal Christian Conference on Life and Work at Stockholm, Sweden. The conference was attended by distinguished leaders from evangelical denominations from all parts of the world. Shown in the picture are Archbishop Germanos of the Eastern Orthodox Church, chairman, and at his left the American representatives, Dr. Arthur J. Brown of the Presbyterian Board of Foreign Missions, Dr. Charles S. Macfarland of the Federal Council of the Churches, and Dr. Nehemiah Boynton.

service." It makes no attempt at precise solutions of particular problems. In the phrase of the Archbishop of Dublin, it "does not try to save the world by resolutions." The conference felt that its greatest contribution was to assert the ideal and encourage particular groups to apply the principles in their own countries. Its mind was that it had met not so much to teach as to learn, and that resolutions were not nearly so important as the carrying of the spirit of the conference into the home churches.

A message to labor was included. It had been asked for early in the conference, and is brief. It reads:

"In the name of the Son of man, the Carpenter of Nazareth, we send this message to the workers of the world. Thankful for all those, who, even under present difficult conditions, are acting in accordance with the principles of Jesus Christ, we deplore the causes of misunderstanding and estrangement which still exist, and desire to remove them. We share the workers' aspirations after a juster social order through which the opportunity shall be assured for the development, according to God's design, of the full manhood of every man."

The appeal to the youth movement reads as follows: "We turn to the young. With keen appreciation we have heard of their aspirations and efforts for a better social order as expressed in the youth movements of many lands. We desire to enlist the ardor and energy of youth, the freshness and fulness of their life, in the service of the kingdom."

There is also an appeal to the intellectual classes, who in many countries are in danger of being estranged from the church, in the following words: "We think also of those who are seeking truth, so Christ's church heartily welcomes every advance of reason and conscience among men. Particularly we would invite the coöperation of those teachers and scholars who in many special realms possess the influence and command the knowledge without which the solution of our pressing practical problems is impossible."

The message also calls on "all followers of Christ" to accept personal responsibility in social service, and to join in the wider fellowship of the churches beyond the bounds of any particular communion. The Conference has, if it has done anything, represented that wider fellowship of service. Thirty-seven nations have been represented in it, and in each nation the greater number of Christian communions have sent delegates.

CURRENT THOUGHT.

I said once to a leading man, a thinker of India: "My brother, what do you think of Jesus?"

He answered: "Mr. Jones, there is nobody else who is seriously **bidding for the heart of the world** except Jesus Christ. There is nobody else on the field."

Really there is no one else seriously bidding for the heart of the world except Jesus Christ. The missionary enterprise has many critics, but no real rival. There are other great religions, but none with such an aim, namely, to make this world a Christlike world, giving itself for the sake of all others, as Jesus gave himself for the sake of us all. If the motive and aim of Christian missions is to produce this sort of Christlike character, I have no apology for being a missionary.—Rev. E. Stanley Jones.

Scientist though he was, Lord Kelvin loathed motor cars, or rather the noise and excitement associated with them.

He came down to breakfast one morning much amused and very bright, and said he had discovered a prophecy in the Bible promising that there would be **no motor cars in heaven.**

"Where is it?" he asked the family.

None could guess, and he then referred to Zechariah 8. 5: "The streets of the city shall be full of boys and girls playing in the streets thereof."

"No boys and girls," he declared, "could play in streets where motor cars were running about at the rate of fifteen or twenty miles an hour!"—"Record."

The Race and the Crown. The runner will never be disowned as a son, but he can be deeply disapproved as a servant. A backslider may be in the race, but he is not in the running. Full of years and laden with victories, Paul—the Paul who never doubted his salvation after the Damascene vision, and who has couched the believer's eternal safety in the most Calvinistic language in the Bible,—has not ceased to dread the flesh, and still trembles for his crown. The man who misses the approbation of Christ obtains no other, not even his own; and meanwhile, as we grow older we find the flesh no less carnal, the world no less subtle, and the Devil no less Satanic than they always were. The secret of the running that shall be crowned is in Hebrews 12. 1, 2, "Looking unto Jesus."—D. M. Panton.

Accuracy of the Bible. There is no book in the world that has been handed down as has the Bible, and we today study every consonant of the Bible. There are 29 kings of Egypt, Israel, Judah, Moab, Damascus, Tyre, Babylon, Assyria, Persia; ten different countries mentioned among these 29 both in the Bible and on the monuments, so we can trace them. Every one of these is mentioned in the Bible as king of the right country. Every one of the 29 is mentioned in the correct chronological and synchronous order. Remember, some of these kings reigned, like Rameses II, for 62 years, some for two months. If you were going to write the history of this century, and had to get those little kings in the Balkans and Germany and Austria and Italy down right in the synchronism and in their relativity, you would find a big problem. But the Bible has its kings right!—R. Dick Wilson.

The church will grow. The Word of the Lord will grow. The kingdom of God will be hastened in its coming with the blessings of love and joy and peace upon men. Young Christians, be loyal to your own churches, but seek everywhere at all times increase of coöperation, of real Christian fellowship, of fine Christian comradeship in the great enterprise of the kingdom with the Christians of other churches than your own! Be men and women who seek by your spirit and word and service to make manifest the unity of the church of Christ! Such a united church will grow in our country, it will grow in the world, it will **hasten the coming of God's kingdom.**—Dr. Rockwell H. Potter.

THE MISSION FIELD: AT HOME AND ABROAD.

"There will not be mud on both sides of the river."—**Bulu proverb.** In this simple way the Bulu says he will not return evil for evil. When one is wronged, he ought to keep his bank clean lest the river become muddy on both sides.—"Drum Call."

In the work of the **English Baptist Missionary Society** several donors have accepted the suggestion to contribute £13 2s. 6d., the amount of the first B. M. S. collection. Several others have given 179 shillings or pence in recognition of the fact that 179 candidates have been accepted since the Armistice.

Rear Admiral Phelps, of the Yangtze Patrol Force, recently wrote to Bishop Huntington of the Episcopal diocese of Anking, China, saying:

"One thing I shall take home with me, —the firm conviction that **only Christianity and education** will change the mentality of the Chinese. That I shall preach."

The Rev. R. M. Harkness, missionary of the Methodist Episcopal church in Manjacase, Southeast Africa, graphically sets forth what **a dollar,** sent to the Board of Foreign Missions for work in Africa, can be used to accomplish:

"It will maintain a boy or girl in school for two weeks.

"It will pay for two New Testaments in the vernacular.

"It will feed an orphan for one month.

"It will support a teacher-evangelist for two weeks in the midst of a non-Christian area.

"It will pay for 25 First Spellers for an out-station school.

"It will supply two Sunday school papers for one year.

"It will buy three slates for some school.

"It will buy medicine to heal many sores.

"It will buy medicine to affect three cures of the dreaded tropical disease, Bilharzia.

"It will support our hospital for 8 hours.

"It will support all of the mission work carried by our church on the continent of Africa for 2½ minutes."

This is the substance of an **appeal from outcaste villagers** to the Rev. C. W. Posnett of Medak:

To Padre Posnett Sahib,

We, the outcaste chiefs and villagers of Togita, send to you because we can worship our own gods no longer. After every harvest for a thousand years we and our fathers have brought our new rice to the goddess of India's precious waters. And what has she done for us? Out of chips of wood our village carpenter has made us gods, and we and our fathers have worshiped and served them. Durgamma, the goddess of cholera, and Poshamma, the goddess of small-pox, have we feared, and to them have sacrificed bullocks and goats and sheep and chickens. But what have they done for us? We and our children have died of disease.

Now we have heard from our kindred of the next village of the God Yasuswami, and we have listened, and he has twisted our hearts to him. We are all of one mind in our village to fear our old gods no longer and to become men of Yasuswami. We beg you to send us a teacher, who shall live among us and teach us about him. Send us the teacher, that we may seize the feet of Yasuswami!

(Followed by a number of thumb prints.)

The China Inland Mission has been celebrating the 60th anniversary of its founding: recalling that day 60 years ago last June when Hudson Taylor on the sands at Brighton, England, yielded himself to God to become the leader of the China Inland Mission, and wrote upon the margin of his Bible:

"Prayed for 24 willing, skilful laborers, Brighton, June 25, 1865."

A booklet of 61 pages has been written to mark the anniversary by Marshall Broomhall, covering the outstanding spiritual and actual facts of the period. It is entitled "Our Magnificat," and can be obtained from the mission offices.

The annual report for 1924 gives the number of its active workers as 1134, a net gain of 33 over 1923. Of these over 65% have been on the field for over ten years, and 19 of them for 40 years or more. There were 66 new workers during 1924. Chinese fellow laborers numbered 3843, of whom 2328 were unpaid. Over 2000 missionaries have gone out in the 60 years.

The income for 1924 was the largest ever

except in 1920, amounting to £175,217, or $784,974. The total income received from the beginning was £3,389,189.

Baptisms in 1924 numbered 5894, bringing the total since the beginning up to 104,935 persons.

Today there are 260 stations, and 1927 out-stations with chapels. There are 15,593 children in the schools, not counting Sunday schools.

There is a spiritual feel about these C. I. M. reports, characteristic of all the work, that lifts the reader above mere statistics and touches the heart with a sense of victorious faith and gratitude.

"In Remembrance of Me."

What would you have done if you were a minister of the gospel in Burma in a distant village on a Sunday morning, preparing to serve the Holy Communion to a little group of his followers, and when you looked for the one little piece of bread that the missionary had sent for the purpose, you suddenly discovered that the rats had carried it off? You or I would probably have decided that the communion service must be postponed until wheat bread could be secured. We will let Saya Shwe Hla tell what he did under these circumstances. He said:

"When I discovered that the rats had made away with that piece of bread, I at first did not know what to do, and then I told the people we would have the communion and use our own Burma bread. So I told one of the men to fetch a plate of clean cooked rice from the top of his rice pot, and to each communicant I gave a little rice instead of the bread."

Rice is the Burman's "staff of life." Under the same circumstance I wonder if the Master would not have done likewise?—J. R. B.

Perils of a Woman Missionary.

These are the real experiences of an itinerator in one brief night.

This single woman was visiting a town, and was given a room with a folding bed in it, while the family rested on the sleeping porch, leaving her alone in the house.

During the night she threw her hand out in her sleep and touched the spring that shut up the bed. As she felt her feet begin to rise, her first thought was that it was the man for whom she had been looking, lo, these twenty years. Her next realization was that her feet were getting higher than her head, and with a spring that would have won vociferous applause on the football field, she landed on the floor just in time: for as the bed closed up it banged her shoulder. It would have been impossible to reach the family with her calls had she been entrapped. Bravely she pulled the bed down again, and reset the hairspring of the trap. Before she dared trust herself again to its tender mercies, she tackled a heavy arm chair, pulled it over and threw it bodily across the foot of the bed to hold it down.

She had fallen asleep again when she was startled by a heavy weight falling thump across her body. Sitting up with her heart beating trip-hammer blows, she discovered it was the family cat that had returned from its midnight carousals and was seeking a warm place in which to recover the innocent appearance a polite hypocrite of a night-squalling, day-purring Tom should possess. Rudely tossing the gentle creature to the floor, she again lay down and slept, this time until breakfast was announced.

Then the family informed her of the narrow escape she had had, the house next door having been robbed.

Now all this, as you may have guessed, did not occur in China the land of bandits, nor in India the empire of jungle animals, nor in Africa the continent of man traps. The missionary was on furlough in America, seeking peace and quiet and recovery of nerve force. Her hope now is soon to return to the peaceful "Land of the Morning Calm," to recover from the shocks of furlough life, dodging automobiles by day and spring beds and family cats by night.

Buddhist Sunday Schools in Japan.

For some years we have been hearing that the Buddhists of Japan have been active in their efforts to counteract the Sunday school work of Christian missionaries through Buddhist Sunday schools organized along somewhat similar lines. These schools have adapted Christian hymns and music to their own use, they have lesson sheets and pictures patterned after Christian models, and they have even gone so far as to give gifts of candy and cakes to induce boys and girls

to attend their sessions. But it is only recently that we have been able to know how extensive this imitation has been in Japan.

A recent survey shows that the Buddhists have 4175 Sunday schools, as against 1891 Christian Sunday schools. The Buddhists have 12,754 teachers, while the Christians have 7493. There are four children in Buddhist schools to each one enrolled in a Christian school: 575,691 Buddhist pupils, and only 132,080 Christian pupils.

The Buddhist Sunday schools have little difficulty in securing the coöperation and sympathy of municipal officers and public school teachers, since almost all of them are followers of Buddha. There is an unlimited supply of priests and day school teachers as candidates for the teaching staff. That is not surprising when one realizes that there are as many Buddhist priests in Japan as there are Christian members of all the Protestant churches added together: furthermore, that Buddhist Sunday schools have many times the amount of money available for Christian school work, and they have thousands of beautiful temples throughout the empire in which to hold their classes.

Christian workers in Japan find, however, that there are considerable drawbacks to any great advance in the further propagation of Buddhist Sunday schools. The teachings of Buddhists are inconsistent to the child's mind and life. They are lacking in qualified teachers for religious education, since the old uncultured priests cannot teach the keen and alert child of this modern nation. Most of the schools have been started to compete with or to check the Christian Sunday school. Many of the schools are financed by brewers and owners of houses of prostitution.

Scandinavian Alliance Conference.

W. Englund.

When a downward turn of that old and deep-furrowed road leading from central China through Shensi and on to Kansu brings into view Pinchow, a city about 110 miles west of the ancient capital of Sian, the first impression it gives is that of a peaceful town, quietly resting in the shadow of surrounding hills. But at the mission station inside the city, when missionaries of the Scandinavian Alliance Mission of North America gathered there for conference the second week of June, something different from the first impression was experienced. As parties arrived, the one after the other from different directions, there was rumbling of carts, yelling of drivers, cracking of whips, ringing of bicycle bells, while cheerful voices shouted greetings to each other, and smiling faces, carrying dark "Dust thou art" expressions, emerged from beneath coverings of carts, mule-litters and chairs, until the whole backyard of the station looked like a crowded Oriental inn.

Lengthwise and crosswise over this field of the S. A. M. in the two provinces of Shensi and Kansu its missionaries have been traveling and laboring for over 30 years, and while many other changes have been witnessed during this time, the roads and paths remain the same as thousands of years ago, and so also the mode of traveling. Not a single mile of railway has as yet been built within these two provinces. But as we now from the Shensi direction passed vast fields of ripening grain which gave promise of the best wheat harvest in many years, we could not but think of the growth the Lord has given to the gospel seed sown these past decades. It has been watered with tears and the blood of martyrs, and the yield is thousands of souls. From the start of the work at three stations the number has now increased to 26, schools and special ladies' stations included, located in twenty different centers.

The annual conferences have always been pleasant breaks in the general routine work, and this last one was no exception, only that it could be classed as one of the best we ever had. Right from the opening speech to the last testimonial meeting the last Sunday night there was a continual flow of spiritual blessings and a daily experience of the reviving, renewing, refilling and reinvigorating presence of the Holy Spirit. The special prayer corner some friends prepared in the church was a strong contributing cause to this. We felt it to be a real power station. During one session, while a certain problem of the work was discussed, one missionary suddenly broke into tears under the pressure of its importance, and soon the whole conference was down before the Lord, and hearts were poured out in confession and prayer.

What a cause for thanksgiving it was

that such a gathering as this could be held just at that time, when threatening storm clouds were suddenly gathering over the land, and the student movements, inspired by Bolshevist propaganda, which had been launched with such regrettable riots and bloodshed at the coast, were rapidly spreading to every province and stirring up intense anti-foreign feeling in many places! In times like these inland places have always been considered most unsafe, but here, thousands of miles from the coast and far away from any foreign-protected treaty port, we gathered in more undisturbed peace than what they had at several coast cities just then.

Reports from the field were also encouraging, and we thanked God for the blessed evangelization work we were permitted to have a share in, and for the progress made in the midst of lawlessness and troubles on every side. Six missionaries had left for furlough during the year, and one had been called higher, but three new workers had joined our forces, which leaves the present number of foreign missionaries on the field 45, and further reënforcement is expected soon.

On Monday morning the 15th of June the station yard was again filled with the sound of moving carts and animals. Soon each one had his luggage loaded on, and with parting words and warm handshakes the company broke up, some returning to the warm Sian plain, while others went west to the cooler climate of Kansu. Though outward conditions and passing events only pointed to added troubles and greater dangers ahead of us, we felt they could now be met with new strength and fresh courage; and with renewed visions of the great need and the limitless resources we wished to be kept on the firing line until the meeting in the air.

Bed Short and Covering Narrow.

For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.

I have just been able to complete my semi-annual statement along financial lines to the home Board. Late at night I finished it, and the deplorable condition of all station and personal accounts caused the heart to flutter in panic. Needless to say, I passed a restless night, and at daybreak I was up, not yet having seen an opening out of our difficulties.

As usual I turned to the Word for guidance. Opening my Bible at random, without any premeditation whatever I began reading the 28th chapter of Isaiah, and what was my surprise when I came to the 20th verse to read the words above! Was it a providential coincidence? It just states the case exactly.

Here as a station we are plodding along with the same force of workers and the same meager allowance for repairs and upkeep and departmental work as fifteen years ago, notwithstanding the work has enlarged itself three times over. We are trying to do with the same equipment, "sleep on the same short bed," and provide for our work out of the same allowance, "the covering altogether too narrow and insufficient." By this statement I do not in any way incriminate the Board, as they can distribute to the missions only such as is sent in by the churches to the treasury.

There is no doubt but that we are headed for the shoals, and another year will witness a retrogression and a slump. I say this calmly and in spirit already feeling what the shock will mean to Bailundo's work in her effort to usher in the kingdom of God. Unless personal friends come to our aid without delay, absolutely we must close down many phases of the work. Bailundo is growing up, and the bed and covering of twenty years ago are inadequate! $1800 we must have by December 1st to square our accounts and give us any standing whatever. Economy has been the watchword in every department. The medical work with a thousand at the dispensary each month must have medical supplies. The school with its faithful corps of native assistants must be maintained in order to build up an intelligent and self-propagating community. The industries must be taught, and repairs must be kept up at whatever cost. Surely we must have a longer bed and more covering! Our greatest hope and brightest outlook come from the selected boys and girls who live in our boarding schools. Working but a few hours a day, they cannot meet the cost of their food, clothes and a single cotton blanket in which to sleep.

I have stated our needs bluntly, and may

A group of isolated young people, mostly Mormon, on the frontier of western Wyoming. Through heart-touching Gospel stories they may be reached with the message of life.

God put it into the hearts of his people to send to our relief! Treasurer F. B. Gaskins, 14 Beacon Street, Boston, will forward any sums sent to him. Living simply as we do, putting our whole thought and effort into the work, I do not know what more we can do. We send out this appeal only in our sheer desperation.—W. C. Bell, Bailundo.

IN LUMBER CAMPS AND AMONG MIGRANT GROUPS.

Rev. Andrew J. Montgomery, D. D.

About half a million men in this country are engaged in cutting timber and transporting the logs to saw mills. At least 200,000 of these men work in the heavily forested areas of the Northern Pacific Coast, where the major part of the standing timber in the United States is to be found. The labor in these lumber camps is migratory. Jobs are usually held only a few weeks, and the "turn-over" is therefore little short of appalling. Dr. S. E. P. White, missionary in Bellingham Presbytery, reports that on a conservative estimate in his district the "turn-over" is about one thousand per cent a year. That is, on the average one-man job ten men are employed in the course of a single year.

Since the world war men in the lumber forests have been housed and cared for with a considerable degree of comfort. The old, ill-smelling sleeping quarters have disappeared, and modern, sanitary bunkhouses are replacing them. In some of the newer bunkhouses there are rooms 14 x 12, which two men occupy, sleeping in separate beds. Showers and baths have been provided by most of the camps, and the mess-houses as a rule are screened. The food is first class, and served in great abundance. Many of the camps have electric lights, and not a few of them have reading rooms, adequately supplied with papers and magazines, and branch libraries provided by the state.

The laborers in these camps are radically minded. The I. W. W. has organized them, and is supposed to be strong. No one outside that organization knows just how many men carry the red card, but in the Northern Pacific district, as a whole, our missionaries are convinced that the average camp will be from 50 to 100 per cent radical.

The radical in the logging camp is initially hostile to the missionary. He hates the church and the preacher because he identifies both as auxiliary to the capitalistic scheme. He is wrong, of course, in this view, but the lumber camp missionary has this prejudice to overcome. Sometimes the men will not listen to him. Some camps have even driven the missionary away, but later on he has returned, and by persistence and the grace of Christ he has been able to come to a basis of understanding in his work among the men.

No constructive work is possible when men do not remain in the camps more than two or three months at the longest. It is painfully like preaching to a procession.

Social welfare work, as it is understood in connection with industrial enterprises, is little called for. Most of the needs that pertain to the physical well being and mental

comfort of the men are provided by the state and by the logging companies. An immense amount of sympathy, growing out of personal contact, is, however, greatly needed.

A few years ago we discovered that there were 4000 Japanese engaged in logging in the Pacific Northwest, most of them in the state of Washington, and further, that in the western part of the same state there were 17,000 more Japanese, most of them engaged in other migrant labors. It was decided to open direct missionary work among these Japanese, and in 1920 the Presbyterian Home Board commissioned Rev. Ernest S. Morton, a returned missionary from Japan, to take charge of it. He has been laboring ever since with great faithfulness and devotion among the Japanese in a territory extending from Yakima and Wenatchee to Everett, Seattle, and Portland. A bi-lingual publication, "Good News," in Japanese and English, is a great aid in his work. The Japanese have come to know Mr. Morton and to love him, and they are eager and quick to appreciate the message of the gospel. The greatest hindrance to the work is the intense race prejudice that exists on the Pacific Coast against the Japanese.

MISSIONARY METHODS.

We have been greatly encouraged lately by seeing sinners being converted. News comes in from one of our Bible schools that there has been a wholesale burning of fetishes, and the Christians have been stirred afresh at seeing this joyful sight. In two other villages there are fifteen desiring baptism.

During these days I am living amongst **potassium iodide and bottles.** Three months ago I started in a village with 22 sufferers with goitre, treating them with potassium iodide. Today there are only two left with any signs of that complaint, and these were very bad cases. "It's the little daily dose that does it." The news has spread as a bush fire spreads; nothing will stop it, not even rain. So they come morning, noon, and evening, with bottles, tins and anything that will hold the medicine. The advertisements are those who have been cured, for some of these friends are getting shocks when they see that the goitre is no more. My ambition is to clear this district of goitre before I have my furlough. If we could spread the Good News in the same way, if Christians would not forget the little daily dose of morning prayer, if we could daily remember that we are "known and read of all men," then there would be more rejoicing over more sinners repenting!—Albert J. Ellis, Belgian Congo.

A new branch of evangelistic work has been taken up by the World's Sunday School Association secretaries in Egypt, in providing **illustrated books** on the life of Joseph and the life of Christ for use among the patients in the large hospital of the Church Missionary Society in Old Cairo. This plan will be carried forward during the coming year in the American Mission hospitals of the United Presbyterian church at Assiut and Tanta. This is an extension of the Sunday school idea into hospital wards, with the result that the patients upon leaving for their homes take with them a message in simple Arabic language and with attractive illustrations. This publishes the Word of God in villages far up the Nile and in the crowded cities of the Delta.

Friends in America can scarcely realize how much value is placed upon an illustrated leaflet. Rev. Stephen Van R. Trowbridge, on one of his Sunday school tours in Upper Egypt, was invited by an Egyptian business man to go to his office. After coffee was served and a friendly conversation had taken place, the man opened his safe and produced what he considered one of his greatest treasures. This was no other than the book of statistics for the Sunday schools in all the world, illustrated with flags of the nations, which had been prepared for the World's Convention held in Zurich in 1913. He had been so impressed with this pamphlet and with the thought of how wonderfully the Sunday school had spread among the nations that he kept it locked up with his securities and cash, and brought it out to show his special friends.

A Sunday School Retreat in Brazil.

One of the leading Sunday schools of Sao Paulo recently closed its second annual one-day "retreat," in which it brings together the officers and teachers of its central school and of its ten branches. The place chosen these two years has been the 300-acre farm of the Little Blossom Home, an orphanage

giving a Christian home to 40 boys and girls, carried on entirely as a work of faith. The orphanage is located about 25 miles from Sao Paulo, and an early start had to be made from the city to reach there by 9.30 on a slow-going suburban train. Three auto trucks brought the party of 42 Sunday school workers from the station to the farm, and after arrival and partaking of the inevitable cup of coffee the day's program was begun.

Seated on benches in the shade of the wide-spreading fir tree, the workers listened first to brief reports from each one of the branch schools. Then the World's Sunday School Association secretary for Brazil, Rev. H. S. Harris of Rio de Janeiro, was presented, and spoke briefly on the "Perspective and Trend of the Sunday School Movement." Three topics had been chosen beforehand, by ballot of the workers, about which their discussions should center. Those receiving the greatest number of votes were: "Means of Attracting and Keeping Pupils in the Sunday School"; "The Importance of Punctuality and Consistency on the Part of the Teacher"; and "The Teacher's Preparation." Animated discussion of these topics completely occupied all available time, and at the close of the afternoon session the party returned to Sao Paulo with renewed interest and enthusiasm for their common task, and with a better appreciation of the means to be used for its accomplishment.

Thus it is that one church in Brazil's industrial metropolis is seeking to keep abreast of its responsibility for advancing the gospel.

Tent Evangelism in Japan.

JAMES CUTHBERTSON.

On a certain stormy night during a tent campaign a sad-looking man of about 28 wandered aimlessly into the tent. He stayed to the aftermeeting, and while seeking God's saving grace he told us his story.

He was desperate, having betrayed a trust. Leaving his native village, he traveled by train as far as his money would carry him, which brought him to where we were at work. He wandered around the town for hours to choose a quiet spot where he could commit suicide that night. He determined on the railway. Tired out, he entered the tent for a little rest. God spoke clearly to him. At the final testimony meeting he told gratefully of God's wonderful salvation which had gripped him on the verge of hell.

In another town, hundreds of miles away, also on a stormy night during a tent mission, a slightly older man came to the meeting. He was a local teacher. He longed to be saved, but could not believe in God. He was passing through deep trouble, and was a slave to drink. One of the workers was with him till past midnight, when the man turned to God.

The next evening he rose before the address, and telling the audience something of his circumstances, said:

"I thank God I have learned I CAN be saved!"

That night the preacher took for his subject the cross of Christ. After the service was over this brother took the preacher's hand, and with tear filled eyes, said:

"Why, I AM saved, and I did not realize it!"

That night he could not sleep for joy.

The next night he gave his testimony at a meeting of the teachers of the town. He told them that he was like a rusty ball, rusted through to the center, but God was polishing him with suffering. "Therefore suffering is something we can rejoice in." Where did he learn this secret of Paul's? "We glory in tribulation also."

Then he went on to tell me, for he was giving me some idea of his testimony of the previous night, that he realizes he has been dead, but that now Christ has risen in his heart. "How can I help but believe in the resurrection of Christ when he has risen in my heart?"

Again, "My body is a kind of temple of Christ's, so I must not defile it by committing sin. If I sin, the Lord within will be blamed for it."

I stood amazed to hear this babe in Christ, who up to four days previously had no knowledge of Christian truth, nor had he heard these deeper things preached from the platform during the nights he attended the services, quoting these truths out of his new found experience. Who was his teacher? "Who could it be but Jesus?"

Why Industrial Missions?

Are you, asks Miss K. W. Failing, one of those who wonder why we want industrial work and workers in our missions? Do you

still think of the missionary's only job as that of sitting under a tree and playing a baby organ to get a crowd, then telling the Good News of the Saviour? If so, just stop and think a few minutes, put yourself in the touring missionary's place, and consider what happens after he has preached.

Suppose some few do accept his gospel and become Christians? I cannot speak for all missions, but in our American Baptist Telugu mission that decision often makes a man homeless, friendless and helpless, except for the mission.

There is money in India, there are craftsmen and farmers, merchants and bankers and learned men, all with generations of their forefathers in the same callings. But our people, in this mission, are largely the outcastes, the men and women with no craft, no traditions, and no money behind them. They have their place in the village life, having certain parts of the village worship assigned to them, and certain families always work for and under the protection of certain other families. But when a man leaves his hereditary religion he has to leave his hereditary connections also, and then—what is he to do? And what is the missionary to do, also? Shall he give them money without work, so pauperizing them? Or shall he give them work? If he gives them work, what kind shall he give, and how will he get the necessary finances?

Another need for industrial work is found in our second and third generation Christians. We find that each succeeding generation can assimilate more education than the one before it, but we must have something for those who are not ready to go through all the grades and into normal training. It should be something requiring more intelligence than ordinary coolie work.

A third need is the one which arises after epidemics, when a large number of wage-earners die and leave widows who are untrained.

Different missionaries at different times and stations have answered these questions according to their own needs and possibilities, with interesting results in many cases. In famine times many have put up needed walls, dug or deepened wells, given coolie work of different kinds, and so distributed famine funds, beside adding to the value and comfort of the compound and village. The most famous example of this kind of work was that done by Dr. Clough on the Buckingham Canal. More permanent is the introduction in many of our schools of gardening, carpentering, crochet lace making and such handicrafts, though not always as part of the curriculum. Girls and boys who have learned such work may stay on the payroll as out-workers after leaving school, or may find work elsewhere.

Sowing Seed by Colporters.

About 18 years ago Pedro Santis, a Bible colporter of the American Bible Society, passed through the city of Comalapa, the largest Indian city in all of Guatemala, selling Bibles. An Indian met this colporter on the outskirts of the city. The Indian did not know what the Bible was. He knew very little Spanish, but the words on the cover "Santa Biblia" attracted his attention, and out of curiosity he bought the book, and paid what in our money would amount to about one dollar.

After he had purchased the book he called in some friends to read to him the new and strange book he had just secured, but no one was able to explain what they read. He then sought help from the priest of the town, and invited him to his home. When the priest saw the Bible he said very little and left hurriedly, never to return. From that day the Indian had little confidence in the priest.

For about 14 years the Book in that Indian's home was little understood. The Indian and his relatives had heard about the "Evangelistas" (evangelical preachers), but since mission work was carried on almost entirely among the Spanish-speaking people, it was seldom an evangelical worker came their way. If one passed through their town it was only in order to reach some Spanish-speaking congregation farther on. Several times a Bible man had passed and gone before they heard about him.

One day the sister, who lived in a town some twelve miles away, heard that a Protestant evangelist was there distributing tracts. Before she could find him he had left, but hurrying after him, she overtook him and told him the story of her brother who had bought the strange book called "Santa Biblia" many years ago. She urged him to go with her to Comalapa and ex-

Life in Southern mountain hollows is very monotonous. Think of the blessing and inspiration that Gospel books would bring to such a home as this!

plain the contents of the book to her brother.

Later he visited and remained with him a week. The first day the evangelist was there, which was August 20, 1919, the Indian and his own family and that of his brother—ten in all,—accepted Christ as their Saviour, threw their images away, and the man himself, who was then about 55 years old, quit drinking.

Feeling that his people ought to have a fitting place of worship, the Indian who bought the Bible 18 years ago started to build a chapel. The chapel has been built little by little by their own labor and at their own expense. The best workmanship has gone into the building: I have not seen an Indian house to compare with it. The inside is most carefully finished. The ceiling has planed boards to hide the rafters, and the posts and cornices also show most careful workmanship.

I felt proud to be able to preach in such a chapel, for if ever a chapel was built with consecrated labor and out of pure love to Christ, this one was. I preached in Spanish through a converted Cakchiquel Indian. He showed me the Bible he had purchased 18 years ago. After the service I had a long talk with this patriarchal Indian. He spoke to me of his great desire to have the gospel message translated into the tongue of his own people. He also spoke to me about the need of a school for the children, so that they might learn to read the Book. I do not know when I have been more touched. I told him that if he would give me the old Book, which I knew was a great deal to ask of him, I would send it to the headquarters of the American Bible Society in New York, and with it the story of the wonder-work that Book had accomplished. He gladly gave me the Bible that has been the means of transforming so many lives, and which perhaps ought to have remained with them as an heirloom to be handed down from generation to generation. But then he may have understood better than I gave him credit, because his faith is not attached to a book, but to the Saviour to whom the Book points. In return I have sent him a fine leather-bound Bible.

In the meantime, as one thinks of what that dollar Bible has done so far, who is bold enough to prophesy the things that may develop from the seed sown by a humble colporter?

TROPHIES OF GRACE.

It was a simple chalk talk to an interested Korean audience.

The missionary depicted a Korean going to sleep on the railroad track, and talked of the danger, at the same time drawing a mental picture of the danger of going to sleep spiritually on this highway of life. With a few touches of his chalk he depicted a train coming in the distance. The excitement was great. He asked what would happen if the sleeping man did not awake and get off the track. Several shouted that he would get killed.

"Then," asked the speaker, "when shall he get off the track, **now or tomorrow?**"

"Now!" shouted a man near the front row.

The speaker then turned to that man and showed him just what spiritual danger he was in by not waking up.

"Will you accept Jesus now, and be saved?"

"Yes," said the man, "I will!"

Turning to the audience, the speaker asked how many others would join this brother in his great decision, and all over the house men and women and children arose till they numbered more than a hundred.

A Story That Will do You Good to Read.

There have just left us, to reach their own country before the rains make the roads impassable, four youths from the Bafum tribe, and because we have been greatly cheered by their presence with us, this little account is being written that it may perhaps increase our faith in prayer and faithful sowing beside all waters. For these four, not very noble nor wise in the eyes of the black people in general, were surely of the called and chosen from among a much despised tribe.

Some ten months ago the first two came, four or five days' journey on foot, because they had heard of our school at Wukari. They were strange-looking figures, wearing old European hats and coats, speaking a terrible jargon which they called "Inglees," the latter made more indistinct because of the filed front teeth.

We did not feel attracted by them, but they were well-mannered, and in dead earnest about wanting school. These recommendations induced us to give them a trial, and we have never regretted doing so. They worked as laborers and attended school between whiles, living in the boys' compound and cooking their own food. The schoolboys condescended to give them a few Hausa words, mostly for the fun of hearing their queer attempts at the language, the elements of which they were very slow in acquiring.

Soon the boys began to like them, and their hut became the great center of interest in the compound. Later, three more drifted in, and soon we learned a little of their history.

Three of them had a splendid knowledge of Bible stories and truths, and these they had gained without the help of any white people, but through the verbal teaching of a humble black pastor. Their district was in what was formerly German territory, but since the war there has been no white missionary. It was therefore with lifting up of our hearts that we saw the fruits of a faithful sowing of long ago. For these young men not only knew the Bible teaching, but as far as they had light they carried it out in their lives. They sang and played and learned with great zest, though in the latter they were handicapped by the unfamiliar language and their slowness in acquiring it.

Of the five, one is no longer a youth. He followed the first two, timid and anxious lest he should not be received, for he could neither read nor write, nor had he any knowledge of Bible truths. He has ploughed and plodded his way through the first primer, and through sheer determination, with great humility, he can read slowly and write a little, while his responsiveness to Bible teaching makes us truly glad that we received him, not judging by outward appearances. He is still with us.

We found that none of these men were poor or "simple" in a worldly sense, but their history as we had it, and their life among us, reminded us of the Master's words,

"Except ye be converted and become as little children, ye shall not enter into the kingdom of God."—E. H. R., Sudan United Mission.

Some Sacred Places.

Mamre. Genesis 13. 18.
Sychar. John 4. 5.
Bethel. Genesis 12. 8.
Shiloh. Jeremiah 7. 12.
Jezreel. Hosea 2. 22.
Nazareth. Luke 4. 16.

—Rev. J. East Harrison.

The Sermon on the Mount.

The Character of the Christian. Matthew 5. 1-16.
The Christian and the Old Law. Matthew 5. 17-48.
The Motive of the Christian. Matthew 6. 1-18.
The Christian and Prayer. Matthew 6. 9-15.
The Christian and Things. Matthew 6. 19-34.
The Test of the Christian. Matthew 7. 1-29.

—Rev. Howard Robert Weir.

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IMPRESSIONS OF THE HOME MISSIONS CONFERENCE AT NORTHFIELD.

Mrs. John Voorhis Holt.

Earnestness, consecration, and large endeavor, together with a spirit of Christian fellowship, dominated the 19th Interdenominational Woman's Home Mission Summer Conference held in Northfield last July.

The enrolment was the largest in the history of the Home Missions Conference, with a larger number of denominations represented, a larger group of girls in the camps, and a larger number of women in the halls. Pervading all was the fine spirit of hospitality, helpfulness and fellowship.

The conference was presided over with ability and charm by its chairman Mrs. T. Raymond St. John. The program committee, of which Mrs. Charles E. Blake was chairman, presented a program of remarkable strength and interest.

A "Get-together" for the camp girls, a presentation of leaders, and a reception to the missionaries at The Northfield, brought the entire conference group into a splendid fellowship and created an atmosphere of unity and understanding at the beginning of the conference.

Rev. James Gordon Gilkey was in charge of the morning Bible hour, and chose for his subject, "Secrets of the Victorious Life." He made an eloquent appeal for the development of larger personalities plus the infinite energy, power and love of God, "Christ taught the art of living at our best, 'I am the way, the truth and the life.' A victorious life has learned that out of the vastness that is God it can summon the power to lead one into the abundant life; that God loves us so much he stays by to bring us to our best self and to him; that those who are living at their best see God. They are triumphant and radiant Christians."

The theme for class study was "The Slav in America." Two evenings of rare pleasure were provided when Mrs. Arthur B. Strickland in Slovak costume gave in monologue the fascinating story of "Sonya the Slav," and Miss Ellenor Cook gave a brilliant recital of Czecho-Slovakian folk songs. The study groups were in the hands of experts. Mrs. Dan Brummitt taught with the added enthusiasm of one recently returned from Czecho-Slovakia the senior book, "Peasant Pioneers"; the young women's book, "High Adventure," was taught by Miss Maude E. Bradley; and Mrs. A. M. Lamb led the junior group with "Better Americans, Number Three."

The conference was fortunate in having addresses from Miss Nannie H. Burroughs, head of the National Training School for Women and Girls in Washington, D. C.; Mrs. Jennie F. Pratt, kindergartner at Ellis Island; and Miss Laura F. Parker, executive secretary of the farm and cannery migrant work. The need for coöperation on a large scale was made evident if the streams within our land are to be kept pure.

The music of the conference was in the capable leadership of Mrs. Rex Dodge of Portland and her splendid choir of camp girls, with Miss Elizabeth Lowry as pianist.

The musical pageant, "The Nation's Gifts of Music to America," was written by Mrs. Dodge and presented by the camp girls. The various national groups in their brilliant costumes made a pageant of beauty as well as song. When this entire cosmopolitan group burst into our own hymn, America, aided by the piano and organ, and flung into being the living flag, our own Stars and Stripes, the large audience rose to attention, and a lesson in race relations had been learned, never to be forgotten.

The daily Forum proved of large interest. Dr. Cady led the discussion on "Race Prejudice," Mrs. Lucia Ames Mead led the topics "The United States and the United World" and "Common Fallacies about War and Peace," and Miss Mary Peacock opened the discussion on "Building for the Future."

The atmosphere of a conference that brings together a large group of purposeful young women together with leaders in church work and young missionaries in active service is freighted with Christian energy and brings a new meaning to Christian fellowship. These intimate personal contacts with those doing large service in the world broadens and deepens the understanding of our young women, and gives

them a new estimate of Christian living as they catch the vision of a service for themselves that is worldwide in its interest.

Some of the enduring impressions of this Conference are: the strength of the everlasting hills that encircle Northfield, the fine spirit of helpfulness of the Northfield students who care for the physical needs of a large conference body, the enthusiasm of youth for play, the eagerness of youth to learn, the new meaning of Christian fellowship, the impressive services on Round Top, and the communion service at sunset in the beautiful Sage Chapel.

This conference has emphasized the meaning of worship, and has given to young and old alike a new appreciation of worship in the individual life. The camp girls particularly will never forget the early morning services in the groves, where nature, God and man were alone together. They will carry into mature womanhood the deep impressions of the sunset services on Round Top, and they will never forget the twilight communion service when God walked among them and blessed them.

The great spirit of Northfield sent a challenge into the hearts of those gathered on her hillsides for larger Christian service and for a deeper sense of the living presence of God to be interpreted to the world in radiant lives.

NORTHFIELD SUMMER CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES, 1925.

George L. Cassidy.

The twenty-second annual Northfield Conference for Women's Foreign Missionary Societies was, in the opinion of many who attended it, one of the most significant since the first conference called just a quarter of a century ago.

That this impression should be held firmly is due not to the fact that the conference was the largest of its kind, with its registration of more than 1000 and its attendance of nearly 1500 daily, but rather to the spirit which pervaded its many sessions. Always earnest and sincere, the delegates brought to this conference a quality of intellectual curiosity based on a profound and intelligent concern not only for the welfare of the foreign missionary enterprise, but also for the welfare of the world at large in its relation to the essentials of Christianity.

From the beginning, when H. H. Joachim, the young Christian worker and lecturer from India presented his story the first night, throughout the whole session of the conference there was a striving for comprehension and understanding of the peoples with whom the workers in the foreign field must deal, in addition to a continued search for spiritual stimulus and fortitude. Thus the course of the conference was divided into two streams, both converging upon the ultimate triumph of Christian faith as their objective. The one was a real acquaintance with our relations with other races and racial groups, the other a deep study and absorption of spiritual power.

These two streams of the conference, then, naturally led to two kinds of meetings and classes, those such as the forum on international justice and good will under the leadership of Edward C. Carter of New York, specialist on international problems for the Y. M. C. A., and Miss Bertha Condé, secretary of the Y. W. C. A., and on the other hand the course given by Mrs. Helen Barrett Montgomery in her book, "Prayer and Missions."

Although in looking back on the conference the two kinds of interests seem to stand out with a certain distinctness, it is true that during the time the conference was in session they were far less apparent, doubtless because one is so necessary to the other if the work of foreign missions is to be successful. The daily program presented the purely inspirational studies and the studies of methods and research side by side. Every morning Rev. Howard Robert Weir gave able expositions of the Sermon on the Mount before a large congregation in the Auditorium. Daily Bible

courses were given to various groups by Miss Helen B. Calder, Mrs. Franklin Clapp, and Miss Harriett Cogswell. Classes in methods were conducted by Mrs. Clapp, Miss Maude E. Bradley, Miss Ruth Seabury, and other experienced teachers. In addition to these there were the special classes on the problems of specific countries, including Miss Mary C. Peacock's "New Days in Latin America" and that given by Miss Gertrude Schultz, "Looking Ahead with Latin America." Other courses which contributed much to the value of the conference were that of Mrs. Earl Higgins on world friendship, and the course in Mrs. E. C. Cronk's book, "Brave Adventurers."

One of the features of the conference that aided greatly in promoting the atmosphere of energy and fellowship which characterized the association of the delegates was the admirable singing of the choir under the leadership of Miss Eleanor Stanley White. Miss White and her chorus, composed principally of the young women in the various denominational camps, made a deep impression upon the delegates, while the pageant, "World Fellowship," which was produced under her direction in the Auditorium, will long be remembered. This background of symbolic song and the effort to achieve an object in common, together with the rallies held in the open and in the various halls by the dozen or more denominations represented, resulted in a unity of effort and an understanding of varying points of view that in itself was highly to be valued.

The evening meetings in the Auditorium, when Mrs. Henry W. Peabody or some member of the committee presided, were perhaps the most anticipated events of the conference. Among the speakers were Mrs. D. J. Fleming, chairman of the student committee of the Federation of Women's Foreign Mission Boards of North America, on South American affairs; Miss Martha Hartmann of Peru, Missionary of the Methodist Episcopal Women's Foreign Missionary Society; Mrs. John Warnshuis, M. D., acting head of the Women's Medical College at Vellore, South India; Mrs. Alice Brown Frame, LL. D., of Yenching College, Peking, China; Milton Stauffer, F. R. G. S., expert on affairs of the Orient; Mrs. Frederick B. Bridgman of South

Mrs Henry W. Peabody.

Africa; and that heroic and noble woman, Miss Anna Sarah Kugler, M. D., head of the hospital at Guntur, South India.

Thus, from nearly every one of the foreign mission fields came the same message, for each speaker emphasized the same great necessity,—the need of bringing the people of this country to the realization that race alone does not determine superiority or inferiority whether in the sight of God or man, and that it is the duty of this country to lend an assisting hand to those countries which, while receiving perhaps our abstract religion, have also caught the insidious fever of materialistic industrialism from the West.

This realization, as the conference progressed, through the information brought by the missionaries through the authoritative and clearly delivered addresses of Mr. Stauffer and Bishop Logan H. Roots, Episcopal bishop of Hankow, China, through the influence of the forum conducted scientifically by Mr. Carter,—through all these factors this realization of the need of fellowship and mutual aid among nations was impressed upon the minds and hearts of the delegates.

On the last day of the conference, the forum, working from data and information gathered under the leadership of Mr. Carter and Miss Condé, published and distributed 1000 copies of a pamphlet, the text of which is given in part herewith, entitled:

A Program of Activities.

The Forum on International Friendship of the Women's Foreign Missionary Conference at Northfield, Mass., 1925, realizes that the question of international relationship is of transcendent importance to the churches at home and abroad at the present hour, and that no real progress can be made toward a solution of the problem without the help of God. We suggest, therefore, that this theme be adopted for our united intercessions during the coming year.

Knowing that sincere prayer always issues in action, the Forum submits the following suggestions for a program of activities suited to churches, communities and individuals.

1. For Our Churches.

Promote the use of the textbook, "On Earth Peace." Order from M. H. Leavis, West Medford, Mass. 30 cents; ten copies, 25 cents each.

Offer small prizes to Sunday school students for the best essays on "What Young People can do to Promote World Friendship."

Present some pageant on international friendship such as Miss White's "Service of World Fellowship."

Make use of such posters as "America First," on church bulletin boards. 15 cents each. Send to M. H. Leavis, West Medford, Mass.

Through some church committee invite foreign students who may be in the vicinity to attend some church service, especially the communion, supplementing this by a personal invitation to dinner at the home of some church member.

2. For Our Community.

Ask Parent-Teachers' Associations, Women's Clubs, Rotary, Kiwanis, and kindred organizations to study "On Earth Peace" and discuss the book at one of their meetings.

Urge department stores to provide for children other toys and games in place of those featuring war.

Ask book stores to have a Peace Week, exhibiting such books as "On Earth Peace," peace posters, etc., in their windows.

3. For Individuals.

Read "On Earth Peace."

Study international situations through current magazines and books.

Dissolve your own unreasoning prejudices against other races and nations by cultivating acquaintance with foreign students or representatives who may come into your community.

As often as possible, give some such foreign representative the opportunity of understanding the Christian ideals of the American home by experiencing the graces of its hospitality.

Study the teachings of Jesus, especially with reference to the world as a whole, and make it your purpose in the coming year to demonstrate them in your own life.

Pray earnestly that our country, together with other nations, may meet each international problem according to the ethical standards of Jesus Christ.

This program, as those familiar with the work of the foreign missionary societies can see at a glance, offers valuable and practical suggestions for work to be done in this country which should result in creating forces of thought and an attitude of mind that may aid to bring about a national understanding such as would help to counteract the prejudice and distrust bred of racial hatred and the cynicism that follows in the steps of exploitation, that now menaces the success of the entire foreign missionary enterprise.

On the last night, at an impressive meeting in the great Auditorium six new stars were added to the Northfield Service Flag, signifying that the number of devoted women who have gone out to foreign fields from the membership of the Northfield Conference is now more than 150.

None can tell where the ideas that took form at the conference will end. In thousands of homes, perhaps, war will no longer be looked upon as a thing of honor and glory, those of other races will not be strange in the sight of children too young to reason, blind hatred will be exchanged for an intelligent desire for peace, and all will be permeated and motivated with the power of true prayer, the love of God, and faith in the never-faltering strength of the Everlasting Arms.

"WOE TO HIM THAT IS ALONE!"

Ecclesiastes 4. 10.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. Romans 15. 30.

One of our missionaries, in a letter lately sent home, wrote:

"Pray that the Lord will keep me near himself, for, strange as it may seem, it is a hard job to do this out here! Africa is not the homeland by any means, and the power of Satan is everywhere predominant. The only Christian atmosphere is what you make yourself, and sometimes it is hard to keep near God."

It would be well that everyone who gives his gift of money for the carrying on of God's work in the Sudan should realize the desperate reality of the truth behind those words. Just think for a minute! Here is a place where through centuries of darkness Satan has held sway unchallenged by any of even the farthest outposts of the church of Christ. Into his sphere one day there comes this hateful thing, a messenger of life. What do you think Satan will do? What would you do, as a sensible business man or woman, if you were in Satan's place? You would hurl every form of attack at this audacious intruder. Spiritual, mental and physical weapons of every available sort you could use. Anything and everything in your power, the worse and more appalling the better, for that testimony must be upset, that light extinguished, and that avenue of deliverance for souls blocked.

You will remember the tragic story of Uriah the Hittite. David wrote a letter to Joab and sent it by the hand of Uriah. He wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die!" Now hear God's stern judgment: "Thou hast smitten Uriah the Hittite, ... and hast slain him with the sword of the children of Ammon." It was treachery, murderous treachery.

Dear friends in the homelands, fellow-workers with us for the salvation of men and the glory of Christ, we of the field staff need and claim your prayers! We have a right to them. If you are not prepared to put around us the barrage of your prayer, please do not send us out to stand alone and unsupported against the principalities, the powers, the spiritual hosts of wickedness that are leagued in mortal hatred against our Master and his cause! Do not say that Christ must keep us without your prayers!

You might as reasonably say that he should send us out without your giving the money. If we represent you at the ends of the earth, through your sending us out, you cannot get rid of a measure of spiritual responsibility for us and of spiritual duty toward us. We are tempted, severely tempted. We go out young, of necessity. Missionary societies will hardly look twice at an application from an older man, at least for work in the more trying parts of the field. You must be young enough to adapt your body to a strange (and sometimes deadly) climate, to learn to work in one foreign language or more, to adapt your mental processes to the needs of a strange idiom and strange ways of thinking, to adapt yourself socially to a strange code of manners and customs, to adapt yourself morally, learning to lay aside your British ideas in what is not really essential, a difficult task sometimes. So as a result we go out young, while we are still more or less fluid and easily moulded. From the very nature of the case we cannot have had a complete experience of God. Examining committees can only do their best to discover the spiritual, mental and physical fitness of the candidates they test. Some things they must leave to be revealed by experience.

And so the young worker goes out, eager, hopeful, and confident. A certain amount of disillusionment is inevitable. He may find his colleagues a bit difficult to get on with. Over food, over servants, over station work, classes, visiting, district itinerancy, all sorts of things arise, mainly petty little rubs, sometimes mortifying misunderstandings. A clique of native friends gathers round the new worker. Ah! he thinks, these understand him, and yearning for

appreciation and sympathy, he says things to them that would have been better left unsaid. Little by little, subtly and cunningly, the devil produces disharmony and conflict between the young worker and the rest: fellowship goes, power goes. And one sin never stays alone. Unguarded tongue, unguarded eyes, unguarded thoughts: God grant that it may stop even there!

Then sickness, almost sure to come in some fields, and depression that accentuates all the dark side of things. Then the nervous strain of a hot climate, perhaps, with its attendant irritability and failure in self-control. Loneliness, too, and perhaps financial anxiety. And ever the malignant powers of hell on the watch to turn everything to their own advantage.

It can never be too strongly emphasized that our warfare is spiritual, and must be waged in spirit and in truth. I cannot put my gift into a collection plate and fancy that thus I have freed myself from any further obligation toward the heathen world. One sometimes hears a missionary being spoken of as some one's "substitute." Such a thing as a real substitute is not possible. I have a life to give, and MY life must be given to do the service that I owe to Christ. Sacrificial service is not the privilege of a few: it is the duty of all. When I have given my contribution toward the work my duty has only begun. Am I to send a man out to difficult and dangerous work, and then forget him? Surely not! I thereby commit myself to him, and become responsible for him, and if I fail him, is he alone to blame if he makes a disastrous failure of his service? "Two are better than one," says the Scripture, "for if they fall, the one will lift up his fellow. And if a man prevail against him that is alone, two shall withstand him." Whom are you helping to withstand the enemy? Whom are you helping to stand firm in the fight?

Some time ago a Christian paper in the homeland published the confession of one who in former days had been a missionary in the Orient. He told of how Satan had trapped him, laying snares for his eyes that he might through them cause him to fall. Unholy thoughts entered his mind. They were tolerated, and he failed to conquer the foul thing that had come through eye to heart. Failure followed failure, consciously allowed sin followed sin, until at last one terrible day he found "the Lord had departed from him." Spiritual power left him, physical health left him, he had to leave his field of service abroad, permanently rejected by a holy God as far as the mission field was concerned. And there in the homeland, forgiven by the mercy of Christ, but "castaway" as far as missionary service was concerned, he placed his testimony on record for a warning to others.

Who forgot to pray?

—"The Lightbearer."

THE SHINING LIFE.*

Mrs. Helen Barrett Montgomery.

The Lord Jesus Christ came to this earth to give life, and to give it more abundantly: not to teach a system of theology, not to show us what we must believe, but to impart to us his own deathless, glorious, beautiful, golden life.

I have read to you tonight that wonderful fourth chapter in Second Corinthians, the chapter of the shining life. As we turn from that picture of what our life ought to be to the picture that is given us of what Jesus' life was, we are conscious that there is no light in us, that we are not suns or stars, we are just little planets reflecting the light, and we shine only as he shines in us. We have no light of our own.

Christ came into the world to shine for the whole wide world. There is something so glorious about the gospel! He came for the world, he suffered for the world, he died for the world, he commanded us to go into the whole wide world and let this glorious light of the gospel, this glory of God in the face of Jesus Christ, shine on all the world until the Daystar shall rise with healing in his wings.

I want to give you a little message in a

* Northfield Women's Foreign Missionary Conference, 1925.

figure of speech that I got from S. D. Gordon. He says that Christ can give us a hand that is long enough and strong enough to reach out into the whole wide world with this gospel of the shining life reflected in the face of our shining Lord. He says that hand has four fingers and a thumb.

The first finger, the index finger, the pointing finger that gives the purpose of the whole life, is our daily life.

The first and the greatest thing that a disciple can do for his Lord is done where he lives and in the daily process of living. Just as our Lord spent thirty years in the carpenter shop in Nazareth, confining his life and his glory within those limitations of the daily task, so he wants us to remember that the first and greatest gospel is the gospel of our daily life, that index finger pointing toward Christ.

The rajah of Ellore, over there in India, said this when he translated the Gospel of Matthew into the Telugu dialect. When I was in India in 1913 Doctor Kugler showed it to me and told me about it. In the dedication of that Gospel, which he translated himself and published at his own expense, he said,—I am quoting from memory, but I think with substantial correctness:

"Sometime ago through the illness of my wife I was brought for some weeks to the Christian hospital in Guntur, and there I formed the acquaintance of the doctor in charge of that hospital. As I saw her daily life I longed to know more about her religion. I asked her for her holy Vedas, and she gave me this Book. As I read it I said, This is the most beautiful book in the world! And so, as an act of devotion to God, because he has brought back from death my wife, I offer this translation."

What a testimonial that was to one of our dear missionaries,—"As I saw her daily life I wanted to know more about her religion"! Is that the way people feel about us? Are we index fingers pointing to One all glorious, without spot or stain? And do we say, "I know I am faulty, I have not yet attained, but look to Jesus! He is the secret of my life"?

The third finger of that hand, the heart finger, Dr. Gordon says, is our voice.

Well, I put the book right down when I got that far, and I thought, Isn't that a curious thing to say about a hand that is going to gain the world, that the third finger is our voice? Then I remembered what Jesus said, "By your words shall you be justified, and by your words shall you be condemned"; that "out of the fulness of the heart the mouth speaketh." After all, isn't our voice one of the deepest interpretations of our personality? You know those exquisite tones that come into your mother's voice when you are sick, and she says, "O darling, take it for mother!" and you just cannot help taking the medicine, no matter how disagreeable it is, when she speaks to you with those lovely tones in her voice. I think that kind of a tender voice is one of the biggest gospels we can have.

Mrs. Helen Barrett Montgomery.

Sometimes you hear one of these strident, nervous, harsh, fretful, terrible voices coming from a professed follower of Jesus, and you know that that disciple has not been sitting at the feet of Jesus to learn of him.

But it is not just the voice: it is what we say that counts. Jesus said, "Ye are my witnesses," and he did not mean simply the witness of the life, he meant also the witness of our lips, the speaking for him.

Dr. Gordon tells the story of a man who

was on the battlefield after a terrible battle. He found a soldier all shot to pieces, a dying man; and he said:

"May I talk to you about your soul?"

The soldier said: "Oh, I am so thirsty!" The other went and got him a drink of water. When he came back, the man said, "Oh, I am so cold!" He took off his overcoat and wrapped it around the dying man. And he said, "Oh, I am so uncomfortable! If I could have something back of my head!" He took off his coat and put it under him. And then the dying man said:

"Tell me anything you want! If there is anything in the Bible, tell it to me!"

And he witnessed to him of Christ. He had witnessed both in the things he did and in the words he spoke.

Perhaps I am wrong, but I feel that we modern Christians fail more often in the witnessing with our lips for Christ than we do even in our poor, imperfect lives. The word spoken, how sweet it is! It is said that D. L. Moody never was with any one very long that he did not speak to him about Christ. I remember the story I heard thirty years ago, when I came on to these grounds, of a young man who was here in a big conference of students. They said, "Why, the week wasn't half over before his influence was felt everywhere, because wherever he went the first concern he had was the concern of the soul, and the most natural thing that he did was to talk with other delegates about the thing that was deepest in his own heart."

Christ wants witnesses. He wants them in America. He wants them in our city churches, he wants them in the cars as we go back to our homes, he wants them on the street. We could spend the whole evening telling stories about simple disciples who have bravely spoken for Christ, and have had great blessing come to other souls.

Then the fourth finger, that seems such a little finger, and still is so necessary and means so much, as any one finds who loses it, is the finger of service,—even the smallest service, a cup of cold water given in his name, or a deed of kindness. Some one has said, the one gospel that every one can read is the gospel of loving ministry in the name of Christ; and Christ calls us all to his service, that we may win the world to him.

It may be such humble service. Years ago I heard Mr. Moody say that girls went down from these conferences perfectly willing to serve Christ in Africa, or in any big official way, but when the superintendent of their Sunday School came to them and said, "Won't you take this class of your little neighbors and friends?" they said, "I pray thee have me excused." Or when little brother or sister came and wanted them to read a story to them, they said, "Oh, run away now! I am busy." If we could just see Christ behind these little demands that come to us every day, if we could see his hand and hear his voice, wouldn't we do the service?

The middle finger, the tall finger, is our gold. Our daily life, our voice, our service, our gold.

A great strong finger,—what would your hand be with that left out? We are finding out what that hand is with that finger left out. Although America gained more millions of wealth last year than were ever known in the civilized world, there was not a Christian denomination that was not staggering under debt. When we had millions to spend on automobiles, millions to spend on movies, millions to spend on cosmetics, millions to spend on clothes, we had not that finger in our hand for Jesus Christ.

One day Jesus gave us the true measure of that gift when he saw a woman, poor perhaps, hungry, gaunt, pale, creeping up to the Temple box and dropping in two mites that make a farthing, Jesus' eyes, that could see right through everything, saw it was the whole of her living, even all that she had; and he said, "I tell you that that poor widow has cast in more than you all, for she out of her penury hath cast in all that she had, even all of her living; and these of their superfluity have cast in much." Christ measures us not by what we give, but by what we have left. All the enthusiasm in the world, and all the mission studies in the world, and all the new scientific knowledge about religion, will not take the place of sacrificial giving. We cannot save the world on our loose cash. But here are whole sections of the Christian church, who, when you ask them to give something to save a billion people (more or less) in the world, outside the

reach of Christ, to whom Christ wanted you to reach that hand out, give a quarter, or give fifty cents.

And lastly, there is the thumb, which makes a hand to be either a fist or a great mechanical tool.

You know no animal has a thumb. The human thumb is only rudimentary with any of the lower animals. It is the great distinguishing mark of the human hand, what it enables us to do.

What is the thumb in this hand that Christ would have us reach out? Dr. Gordon says it is prayer. That encloses all the others, and directs them, and strengthens them, and makes them mighty,—prayer, prayer, prayer!

I imagine that when we get to heaven the sin that will smite us most, as we look back over our earthly pilgrimage, will be our prayerlessness: that we have counted it a weariness, and we have gone to sleep saying our prayers, and we have found no time for our prayers, and we have not believed very much in prayer, and we have prayed little Lilliputian prayers when we might have prayed great, world-shaking prayers.

Girls in this conference, the prayer of your leaders for you is that you may be women mighty in prayer! That means women who are close to Christ, because we cannot pray as we would until we have gone to school to Jesus and have learned of him. Then when we hear his words, and listen to his teachings, and see his example, we shall find ourselves lifted up into the place where the dearest part in our life is the hidden realm in which, having entered into our closet, we shut the door and pray to our heavenly Father, who seeth in secret.

THE WORLD RACE PROBLEM.*

Rev. George Luther Cady, D. D.

When reading history, who has not been set to wondering at the inability of each generation to comprehend the meaning in the events of its own day? No less will our children's children wonder at the callous indifference with which we stood amid the events of our time without comprehending their meaning or their end. During the past ten years events have been so cataclysmic, one tragedy has so taken hold of the heel of another, the tumults and shoutings of the nations have been so bewildering, the marchings of armies, the running hither and yon of diplomats, the futility of kings and governors, the confused and confusing merry-go-round of congresses, have so caught and held our attention that they have rendered us insensible to the deeper meanings of history. But when the tumult and shouting shall have died, historians will discover that we of 1925 have stood at a point of accelerated evolution in human advance, a period when all things are fast becoming new. We are watching the birth-pangs of rising races which are in open revolt against things as they have been with a vision of things that ought to be. Light has penetrated the darkest places, stirring the peoples who have been forgotten and disinherited, shaking the seats of races mighty in their special privilege. The ruling and superior white races have been summoned into court to render an accounting of their trusteeship, to prove their right to have the abundance of the sea turned unto them and the wealth of the nations come unto them, and to show why the isles should wait for them and the ships of Tarshish should bring their sons from far, their silver and gold with them!

This revolt, blindly smouldering for many decades, at last stands in the open and has become articulate with questions which must be answered if world peace is to be secure. It is an open revolt against that pseudo-scientific attempt to bolster up the ruling race and forever fix the status of the exploited races by a deterministic heredity which declares that as the father, so is the son without end; as the generations of races in the past, so must be the generations of the races in the future; that a race is shot like an arrow from its bow with no power of turning or change.

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* Northfield Woman's Home Mission Conference, 1925.

Dr. Cady is secretary of the American Missionary Association.

It is an open revolt against that marked intellectual and spiritual determinism of the tape line which thinks to establish by the cephalic index the limitations of those deeper evolutionary processes of the spirit, which puts definite limits upon the soul of man, as Dr. Speer states it, according to the multiples of the "pituitary glands." It is an open revolt against the assumption that variation means incapacity, or that backwardness spells inferiority, or that ability to reflect light from the body means ability to reflect light from the soul, in face of the fact that the differences between individuals of the same race or color are greater than the differences which lie between different types or groups. It is a revolt against that interpretation of civilization which affirms that physical power means perforce spiritual superiority, or that material grandeur connotes moral progress. It is an open revolt against that betrayal of human rights whereby men and races are treated as things and not as persons, and against the doctrine that any one race has an inherent right to exploit any other race, calling it inferior to ease its own conscience in the robbery.

Five hundred million yellow peoples, 450,000,000 brown peoples and 150,000,000 black peoples now challenge the right of one-third of the world's people to own or rule ten-elevenths of the world's surface.

This revolt has become vocal in the words of Count Okuma: "All men are born equal. The Asiatics have the same right to be called men as the Europeans themselves. It is therefore unreasonable that the latter should have any right to predominate over the former."

How shall we face this revolt?

The historical ways are well marked,—no one needs to miss them, and most of us do not go far astray.

There is the old Assyrian way, the way of the sword. We can unsheath it and through blood establish our right to rule and own the earth, but they that take the sword will perish by the sword, and in some future age some archeologist will uncover the ruins of our Nordic cities and wonder that with so much knowledge of history we should have chosen the age-old path and become one with Nineveh and Tyre.

Or we can take the Roman and Greek way of arrogance and pride, and shrug our shoulders at these mutterings of wrath against which culture, wealth and intellectualism are of no avail.

Or we can in splendid isolation feed on the fat of our own land, eat the superabundant fruit of our own tillage, bask in the light of our own liberties (which we never earned), and with a magnificent gesture call up Washington from his Mount Vernon resting place and talk grandly about "no entangling alliances."

But isolation has become impossible. God has taken the ends of the earth and put them all in one room. The cable, the wireless, the radio, the aeroplane, the submarine, the germ theory, of all which George Washington never dreamed, have brought far off Cathay, Zambezi, Constantinople, Berlin, London and Paris and made them morning callers at our breakfast table. America is in the world, America is a part of the world, America cannot get out of the world. If Europe or Asia sink, America will get more than her feet wet. The destiny of every race—yellow, brown, black or white,—has become the deepest concern of every American.

If isolation has become impossible, and in a world growing smaller and smaller if we are forced to rub shoulders with other people, surely we cannot hope to keep the world peace if we are to mingle on our own terms of race prejudice and race pride. It is time we took stock with our own souls and realized that if there has ever been a people more arrogant in the past, there is surely none at the present which so struts and swaggers in the presence of other races. There is no hotel in the world where a brown man would be refused its comfort, unless he wore his turban, except in America. There is no hotel in the world, with perhaps the rare exception of South Africa, where Booker Washington or Major Moton, educators and statesmen the peers of any, or Prof. George Carver, world-renowned scientist as he is, would be turned from its doors into the street, except in America. There is no country in the world that has Jim-Crowed its schools, its theaters, its playgrounds, its public conveyances, and above all Jim-Crowed its courts of justice, except America. And now the late and unlamented Congress has

added to its already well-earned crown of contempt an inexcusable insult to a proud and free people bound to us by every tie of gratitude for a half century of friendship and enlightenment.

That way leads inevitably to war. In the Washington conference on disarmament Mr. Hughes, with his usual high-minded statesmanship, startled the world by his proposal to scrap the armies and navies of the world, America leading the way. But there was one sentence uttered which was vastly more significant for world peace. I think it was Lord Balfour who said:

"What we need is moral disarmament."

We may scrap all our ships and guns, but if we keep our souls bristling with race prejudice, race arrogance, race hatred and race pride these will build new navies and new armies in a day. Prof. Ellwood in his "Reconstruction of Religion" has said "We would seem to be in need of good will more than intelligence. . . . . When one contemplates the strife, the hatred of our present world, one might be pardoned if he claimed that the world needs good will more than science or art, yes, even more than food or shelter."

Is it too much to claim that this is just what Christ came to promote, whatever Christendom may have stood for? There can be no doubt that Christ came to unify mankind, to break down barriers, to establish at first that which we all hold in common and relegate to second place the things wherein we differ, to bind the world together by the bonds of brotherly love. For him there were no colors or races or classes, but just men and women and children, all God's children. Thus the early church stood bearing its witness in a world chaotic with the clash of races and classes. Wherever the early church father went, he invited all to gather about the communion table in perfect equality. Philemon stretching his hands across the table of our Lord on the one side and Onesimus his slave on the other is the eternal symbol of the early church.

Whenever Christianity has been Christian it has been blind to every difference but that between right and wrong. This was the blessed evangel of every missionary who faced the unknown terrors of unknown seas and lands and people. There could be no "splendid isolation" and detachment from the passions and strugglings of men: every struggle was the common heritage and task of every man. Nothing that concerned the welfare of mankind was alien to them. Consciously they were dedicating themselves to saving the souls of individual men, but unconsciously they were inaugurating a movement to save the very world itself. They were the true world pioneers, going before even the dreams of men bringing to it the only basis of world peace,—brotherhood. They realized as their Master had before them that civilization, culture, education, the gospel itself was not a gift to be hoarded but a trust to be expended. They incarnated that strange paradox of Jesus that the only superiority, the only royalty, the only way to rule, is to serve; that for a race as for an individual only he is master who serves, and he is greatest who serves most.

In the Great Assize America will be great or small in proportion as she wraps herself in herself or as in largeness of love she gives her best and shares her blessings with all mankind.

It needs no alarmist to say that tomorrow we choose brotherhood or war. The price of one battleship invested in missionaries of the cross would do more to guarantee world peace than all the 5-5-3 navy programs of the nations, and all their navies and armies combined. And the Christ whom these proclaim, and who still stands outside untried, can make a way straight for the world to walk in.

I sat around a table in Atlanta, Georgia, with a group of Southerners. A Southern professor, son, grandson and great grandson of slaveholders, said:

"Some of us down South have determined to live the gospel of Christ or scrap it. If the gospel cannot get us over this color line, then it is of no value anywhere else, and we must go out and look for a religion that will."

Yes, the gospel of Christ can save civilization from self-extermination and chaos! The world is waiting for that gospel as never before, not to save the individual only, but to save society and the world itself.

When God's time comes, the hard thing is easy.

A LARGER WORLD AND A LARGER CHRIST.*

Miss Bertha Condé.

If we desire to gauge our spiritual growth, we can do it by analyzing our emotions whenever the subject of international relationships is discussed. It is an acid test that reveals the true passion of the heart.

Some earnest Christians would be shocked to find that they part company with Christ over the brotherhood of all races and nations. We study our Bibles and pray daily only to discover that American exclusiveness and prejudice against foreigners rule our judgment more than the teachings of Jesus. We believe in saving souls one by one, giving them American standards and points of view, but we are unwilling to stand side by side with other nations, eager to learn their wisdom and to appreciate their great gifts.

It is not easy to lay aside our sense of superiority and to be open-minded as little children toward new realms of experience. The anti-Christian movements in certain nations today are not anti-Christ, but anti-us who assume to interpret him according to our unreasoning prejudices. We want the world to be Christian, but to be Christian according to our ideas.

The Foreign Missionary Conference at Northfield took a long step forward in spiritual growth this year when it decided that the question of international relationships is of transcendent importance at home and abroad. They suggested ways in which Christian service may be squared with the spirit of Jesus. We may discover new meaning in the sacrificial life of Christ if we have the courage to work out these principles of his life in our churches and communities.

One reason why many do not dare to follow Christ in all his teaching is that it is too big for their limitations. They are like children who row a boat on a small pond in perfect serenity because the shore and the sandy bottom are plainly visible, and the tiny wavelets easily overcome; but when sailing on the ocean, with its depths and waves and distances, and the harbor far beyond their sight, they are terrified. They do not want to be disturbed by big things which are beyond their wisdom to control. It takes sublime faith in the Pilot to cross the sea of international relationships, and to see ourselves grow small in the perspective of the whole world.

Some also refuse to accept the whole teaching of Jesus because they are not really willing to lose themselves in the purposes of God. Many of us are still in the primitive stage of society, where, as in the time of the Judges, we wish to do what is right in our own eyes, and hold our individualism. The second plane of human progress, which is termed the stage of coöperation, we resent, because in this we have to submit the equality of other ways than our own, and do team work with our fellow mortals. No beautiful building or enduring temple could be reared unless each man brought his special gift to complete the working out of the architect's design. The carpenter cannot say to the mason, "I am more useful than you," nor can the artist say to the excavator, "I am more necessary to the world than you."

There is even a higher plan of life than this: it is that experience in which the sacrificial principle which was the secret spring of the life of Jesus becomes our own in every realm of thinking and living. This can be attained only when the love of the whole world, as Christ loved it, displaces selfish national pride and personal feelings of supremacy. It staggers one's faith to understand how a true Christian can live in luxurious aloofness from the world's need.

In an European cathedral there is a famous rose window, through which the sunshine streams in a symphony of color. The matchless beauty of design is created by countless tiny pieces of glass of every shade and color in the spectrum. If all were blue, or green, or red, there would be no such beauty. Every tint is needed to create the perfect expression of the artist's vision. How much more does God's purpose need all of us, close together in international fellowship, each color transfigured by the

* Northfield Women's Foreign Missionary Conference, 1925.

Sun of Righteousness, to complete the eternal purpose and prove to the world his perfection and beauty!

There is a fresh discovery of God awaiting those of us who will venture now to create a living rose window by coming close in unselfish friendship to those of other nations who walk our streets. By widening the reach of our love we may make room for a growing experience with Christ.

THE SERMON ON THE MOUNT.*

Rev. Howard Robert Weir.

In the Sermon on the Mount Jesus gave us his ideal of character, and in it we find what Jesus said must be uppermost in the lives of his followers.

Picture, if you will, some of the conditions under which the sermon was given!

We are told in St. Matthew's Gospel that our Lord had been spending much time with the people, talking with them, healing those who were diseased and lame and blind, ministering to them in their physical necessities, and trying to inspire them in their spirits. When the multitude increased day after day, he withdrew with those who were closer to him into the mountain top, to spend, I rather think, something of the time in a conference like we are spending here in Northfield. I like to think of that, because it seems to me that Jesus realized the value of getting away from the world. Don't you get tired of the world once in a while? Tired of your best friends and your associates, and even of your relatives perhaps at times? And you like to get away to where people are all thinking of the same thing and trying to do it, having the same purpose, the same goal in life: and that is what occurs here at Northfield. You can take it for granted on this hilltop that people are trying to be Christians. All the artificial barriers of our religion have been broken down, and we come together simply as followers of the Lord Jesus. Here we can forget things that we are supposed to stand for as individual representatives of separate forms of belief: we can stand on the one ground of our common faith, and trust each other; and where we can trust each other and have mutual confidence, then we can grow with God. I think that is what Jesus was doing with his disciples. He was getting them away from the world, and he talked with them about the things pertaining to the kingdom of God and the life of men in that kingdom.

We will not get far in the appreciation of this sermon until we have made real to ourselves the position in which the disciples found themselves with Jesus. They had found in him for the first time in their lives One who gave them a conception of God as a real person who was seeking to have a vital place in their lives. You know what God had been to them before,—his aloofness, his seeming arbitrariness. They were not quite certain when they brought their sacrifices to God whether he was going to be pleased or whether he was going to be displeased, whether he was going to grant their requests or deny them. But with Jesus there came confidence, an assurance that when they prayed their prayers were being listened to by a God who understood, and understanding found himself interested in the problems of his children, and was exceedingly sympathetic with their condition, with their need, and was not only willing but able to help.

It is not possible for people who measure life by the standards of the world to appreciate the teachings of Jesus. It is not possible for one who is measuring his life by the standards of success in material things to take up the Beatitudes, for instance, and appreciate their value.

"Oh, that is all very well," they will say, "but that sort of thing is outgrown! Jesus never had any idea that his teachings about meekness and humility, for instance, could be put into practice in a great modern world, where competition is so keen and where it is so hard to live."

How many good church members today are throwing off the teachings of our Lord and saying they do not apply in this modern age, simply because they have grown so

* Northfield Women's Foreign Missionary Conference, 1925. Condensed.
Mr. Weir is rector of a Protestant Episcopal church in Salem, Mass.

materialistic that success is the primary object of their consideration!

This is God's world, and life must—or shall I say, may?—be measured on the scale of eternity, not of time. And that is the only way you can understand the teachings of Jesus in the Sermon on the Mount,—to take those two requisites: It is God's world, and our lives must be lived on the scale of eternity, not merely for here and now.

The first of the Beatitudes give us Jesus' idea of character. These are the people who have the character of Jesus' ideal type. In the last phrases he gives the cause, the source, the reason.

"I will tell you," he says, "the secrets of a happy life. It is with the people who have a deep sense of something missed, that is, the poor in spirit."

Now, being poor in spirit does not mean having little spirit. The quantity of spirit is not measured in this beatitude. "Blessed are the poor in spirit" means rather, Blessed are those who are conscious that they need something they have not in the spiritual life.

I suppose the reason more people do not grow in religion is that they are not conscious that they need to grow. They are quite sure they have done pretty well. Isn't that what damns more people than anything else in the world,—not being conscious of needing anything? About ninety-nine people out of a hundred have the conception that they do not need God as long as they can live their lives in their own strength. The only need they have of God is to curse with his name. But when life fails, when they come to something that is too big for them, when health goes, when their bodies are weak, then they turn to God in the hour of their need. Oh, how many broken physical lives and broken mental lives are groping after God who in the joy of their youth never spent a moment in thinking of him!

I have a dear friend, a man who is now towards sixty years of age, who has been successful in his life in a material way, who never thought of religion in any way, and who used to say to me when I was going into the ministry that I was wasting my life.

"Come into my business with me!" he said, "you need money to be happy."

In the last two or three years that man has lost his health, he is gradually failing, and it is pathetic. He has gone to Christian Science, he has gone to New Thought, he has gone from one thing to another, and just this past year he has joined the church in the hope that he may find something there. For what? To heal his body, to put him back into business. That is all the poor man is after. He regrets the loss of his strength. He has not even yet the consciousness of being poverty-stricken in spirit. Do you not see what this beatitude means? Being conscious that you have some spiritual lack.

Surely that is not hard to understand. It is so in everything in life. You cannot learn to play the piano if when you sit down to it you think you are a good enough pianist, can you? The first thing a music teacher has to do with a pupil like that is to get out of his head the thought that he knows anything. So it is with religion. The first requisite is to get out of our thoughts the idea that we really know how to live.

Those who have realized the imperfection and the sorrows of human life are the mourners. The men who have thought for others are not guilty of self-assertion. That is meekness. These are passive virtues of the Christian character.

Then our Lord comes to the positive virtues: the everlasting passion for the right way of life, the brotherly spirit, the single-hearted, the peacemakers, and suffering for righteousness' sake. For the ideal person will not only have these satisfactions,—seeing God, inheriting the earth, being actually in the kingdom, and so on, but with all these things he will have the persecution that naturally comes to a life like that.

Jesus puts right on top of that ideal of character the thought that the world needs something.

One of my vestrymen was sitting talking to me in the study, and he said he had been reading an article in a magazine about India; and this vestryman, one of the best men I know, said to me:

"After all, it is foolish to go over there and meddle with those people in India,

isn't it? They have their own conceptions of life, their own ideas."

He had no conception of the sorrow and the needs of life, don't you see? I simply asked him one question. I said: "Why, it may be all right, but it never seemed to me that the religious faith of India has done much for the women and the children there, has it?"

He really did not know much about it.

We are frightfully provincial in our attitude to life. That is the trouble with us in the world situation of the present time. America is so big, we are so separated, we have the ocean on each side of us. "Let the rest of the world go to hell!" we say. "What do we care? We can get along all right." There are actually men and women in this country who are saying that very thing. No sense, you see, of the terrible situation in the world, no brotherly attitude of sympathetic interest that feels deeply for the needs of the world.

So our Lord indicates what the purpose of this character in life is. "Ye are the salt of the earth," he says; "ye are the light of the world."

Character is not an end in itself, is it? It is not enough to be good unless you are good for something. The business of the Christian is not only to find personal satisfaction in one's religious faith, not only to find Jesus and make him his own, not only to have an ideal character, but that he shall be doing something with that character.

A little girl once prayed: "O God, make the bad people good, and the good people nicer to live with!" If we are satisfied with a goodness that makes us exclusive, that makes us self-complacently satisfied with the things that we believe and the things that we do, in all earnestness I think that is at the foundation of one great difficulty today, that we are so widely scattered in our various forms of church belief.

What are the properties of salt?

Salt, first of all, makes things taste good, doesn't it? Salt makes things taste alive. Now, that is the business of our faith: it must make our life palatable, it must make it taste good to ourselves and others. And the second thing is that it preserves. We certainly need a little preservative at the present moment, do we not? Life is pretty rotten on the whole, as I see it, and I am not very prudish in my outlook on life. The boys and girls in our high schools know more than their grandfathers ever did about the seamy side of life. Let us get this preservative to work, this restorative! And it will work. There is nothing so winsome and attractive as a real, active Christian faith as seen in some saint of God. When mothers say to me, "Oh, what shall I do?" and when fathers come to me and say, "Oh, Mr. Weir, can't you do something for this boy? he is a perfect ass, making such a fool of himself; he never seems to grow up," I look at those fathers and mothers. They never come to church, they are amassing money and spending it in lives of luxury, and then they come to me and say, "Can't you do something for my children?" Why, no, of course I cannot do anything for their children! I can take that boy to camp, and I can have him in my home, but when he goes to his own home he will be the kind of man that his father is, and he will worship the type of girl that his mother is. There is not a woman that cannot save her daughter if she is the type of woman that she ought to be. The greatest spiritual power in the world is a Christian mother and a Christian home.

Light. "Ye are the light of the world." Sometimes we say we are so powerless, we have such a small influence, we cannot do much. I wonder, aren't we sometimes tempted to take this light of ours and put it under the bushel, rather excusing ourselves from the work that we know we ought to do, because we think we are not able to do very much, or because the conditions of our lives are such that we really could not be expected to do much? If you are asked to teach a Sunday school class, or to take a group of girls that are hard to get along with, or to do some other kind of work, you do not have to consider whether or not you are able to bring it through to a successful completion. If the call comes, all there is for you is to get up and do it, and leave the outcome with God. No word that has ever been spoken in God's name has failed. No effort that has been expended in work for God has not been blessed. Ye are the light of the world!

SERVING BY BEING.*

Rev. Arthur H. Bradford, D. D.

It seems but a very little while ago, and yet it was quite a while ago, that I was one of a company of college boys over in East Hall who came to Northfield for our student gatherings just as you have come here tonight.

I am thinking as I stand on this platform how few of the things I heard in those days I can remember now: yet what an impression the personalities of many of the men to whom I listened in those days made upon me! What they did mattered much, but it was not most important. What they said mattered much, but it was of comparatively little consequence compared to what they made us feel that they were. They served us by their message, they served us still more by being. And it is always so with our teachers, is it not? It is what they are that counts for most. And I want to speak to you on this simple and old-fashioned theme, Serving by Being.

It is always so, with the great and with the humble, with those who live through long years of service and those who are young and are called hence while their lives are still, as it seems, hardly begun. It is even what little children are that counts for most. I am thinking of a little girl that I left this morning, a little golden-haired girl of four years, playing out on the New Hampshire hills. Her habit is to gather little bouquets of flowers, as little folks often do: nothing in themselves,—a few buttercups or daisies, a bit of sweet grass. These things she brings home constantly. Why are they worth so much? Just because whatever she does mirrors what she is. It was so with Jesus. It will always be so with his followers.

If we were to state simply and frankly what Christ has meant to us and has done for us, not many of us would have to resort to theological terms, not many of us would speak of any single thing that Christ did that was of supreme significance to us, not even his death. But when we say that "we touch him in life's throng and press, and we are whole again," we are bearing testimony to our conviction that it is what Christ was and is that counts for most with us. And that is why you and I and many others find that when men and women are given much to controversy about Jesus, when they argue in regard to the terms which they shall use in regard to him, these things are of comparatively little importance to us or to anyone who has entered through the Gospels into the presence of the personality of Jesus and has been helped by what he is, and who has been lifted out of the lower depths of his nature into the higher and the nobler.

What our best friend has done and said is of importance surely, but most important of all to us is what that friend is to us. It is himself that counts. As Christ helps us, so we help one another: and it is there that I would lay the emphasis.

Some of you love the whimsical writings of Sir James Barrie,—"The Little Minister," "Peter Pan," "Margaret Ogilvie," and the rest. Some of us read this last year that Sir James Barrie went back to the place where he spent his schooldays, visited the little town of Dumfries in Scotland, and was given what is called a "burgess ticket," which is the equivalent of our term the freedom of the city. He was greatly pleased by the compliment paid him. He was called upon to make a speech, of course, and he referred to a certain teacher, John Nielson by name, who had taught him in those days of the long ago. In the course of that address he made these statements:

"I should have been prouder to have him here than almost any man in Scotland. I have good reason to roll that name, John Nielson, affectionately on the tongue, not necessarily because he was so determined to make us mathematicians, whatever might be his own views on the subject,—and I for one differed from those views profoundly,—but because in our most impressionable years he set us an example of conduct and character that kept a guiding hand on our shoulders when we went out into the world."

It is always so.

Some of you have read that little book which is pure gold as a book to help one in

* Northfield Woman's Interdenominational Home Mission Conference, 1925. Condensed.

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the personal devotional life. I mean Dean Inge's little book on "Personal Religion and the Life of Devotion,"—a book written after he had lost his eleven-year-old daughter. He tells about her and all that she had meant to the household, and in the course of the chapter he describes one of his last conversations with her, two days before she died.

"It was wonderful to see how quickly her character matured under the discipline of weakness. On Palm Sunday I repeated to her Milton's sonnet on his blindness; and when I came to 'They also serve who only stand and wait,' I thought it right to say, 'Paula, I should like you to remember that last line! You will never know how much you have done for all of us in this house, and for many others, simply by being what God has helped you to be.' She was much pleased, and asked for the line again and again during the next two days."

I was talking recently with a Portuguese deacon in the city of Providence, the kind of man that some of you in your home missionary fields may be fortunate enough to find as your fellow worker. Long ago he came over from the Cape Verde Islands, a man with little opportunity to study or to make much of himself as this world judges such things, but a man who had given his heart without reservation to Jesus long ago, a man of keen vision and judgment. I asked him how things were going in the little Portuguese chapel where he serves as deacon. I wanted him to tell me how things were progressing, how the leaders were ministering.

"Oh," he said, "it has been a good year! Our people understand now. They know what these women who are serving here mean." Then he added, "My people do not read much; they do not read the Bible much. They read you; they understand you."

It is a comforting thought to realize that though our work may not be extensive, though our place may be rather humble, still we can all of us serve in this realm where the best service is rendered, the realm of being, wherever we are.

The Other Side.

But before I leave the theme I want you to turn it over and look at it on the other side. The people of America need to look at the other side of this theme; all of us do. What we are helps most and can count for much when what we have said and done amounts to comparatively little, but what we are also can make of little worth whatever we may say and do, fine as that saying may be, and apparently useful as that service may appear.

Some of you have read John Masefield's poem "The Everlasting Mercy." Saul Kane, who has been a drunkard for years, is being brought to himself by experiences that come to him on a certain night. In that evening he is called to account by a certain woman of the village to whose little boy Saul Kane has spoken. This woman, out of her mother love and her hatred of any evil that might touch her boy, tells Saul Kane just what she thinks of him, and he says:

> Summat she was, or looked, or said,
> Went home, and made me hang my head.
> I slunk away into the night,
> Knowing deep down that she was right.
>
> I'd often heard religious ranters,
> And put them down as windy canters,
> But this old mother made me see
> The harm I done by being me.

The harm that some men and women do just by being what they are, outweighs all that they can ever say or do on the other side.

There are some men who are immensely interested in making America a law-abiding country. They are active in their efforts to strengthen the hands of the police, to bring in new forces of righteousness, and law and order are almost worshiped by them, especially as they gather together with others like-minded as themselves. Many such men of my own acquaintance need to be reminded that the only way to make America law-abiding is to be law-abiding one's self. The only way to Americanize is, first of all, to be American one's self. The only way to Christianize is to be Christian one's self. Other things follow, but unless they are the expression of what one is deep down in the depths of one's being, they count for little in this world. It is only what men and women are that really reaches into the heart of those whom they would help.

We cannot all go to the field where we would like best to serve, we cannot all have the means that we would love to have

wherewith to do good, and many of us are handicapped in ways that others know nothing about. But always we can be trying to fashion a victorious life out of the stuff wherewith failures are sometimes made. We can always keep on trying to be brave and faithful and kind and tolerant. We can all serve by being.

And if some of us find, as all of us will, soon or late, that in the heart of our opportunity there is something like a cross, we need not be surprised. Others have made that discovery before us. In this world of ours it always costs something to serve. The way of service is the way of sacrifice. The best service costs the most. It takes all there is of us, even as it took the whole life of him who long ago humbled himself and was obedient unto death, even the death of the cross.

THE BEATITUDES—II.*

Rev. James Reid.

Blessed are they that mourn: for they shall be comforted! Matthew 5. 4.

It is a hard saying to take even from the lips of Christ that there is a blessedness in mourning. There are some, indeed, to whom it might seem to apply. We have all met those who make a luxury of grief, whose favorite indulgence is self-pity, and who take every chance they can of recounting their woes till with all our charity we cannot help feeling as if they enjoyed it. It is, indeed, one of the temptations of the self-centered mind to shut oneself up with grief as in a prison, and never to let the glad world about us chase away the shadows with a smile. But we can be quite sure Christ was not referring to that kind of person when he said, "Blessed are they that mourn!"

Who then could he mean? Most people find it hard even to accept their sorrows, to admit the right of sorrow to enter their world at all. To the average man sorrow appears as sheer tragedy, unlit, save for those who have faith enough, by a faint rainbow tinge of hope. There is nothing in its dark heart for which to give God thanks, or dare to rejoice that we were led by that desolate road. If there is any comfort or blessedness in sorrow, it is almost wholly postponed to a distant future. We try to catch, like Tennyson, "the far off interest of tears." That is about as far as most people get.

If you scan the passages in which sorrowing people find comfort, you will find them such as tell of the end of sorrow. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The ancient Saxons used to set their burying grounds on a hilltop from whence they could look upon the sea in the distance, for the sea spoke of the great beyond whence they had come, and of the far off home to which they returned. And for most of us, as we stand by a grave, which is our commonest experience of sorrow, the one thing that comforts us is the faint far off light of home seen in the dreams of faith. But meantime the road is long and lonely, and the heart is sore.

Now, of course Christ would not have excluded this comfort of hope. It is indeed part of the blessedness. "In my Father's house are many mansions. If it were not so, I would have told you." But this beatitude has something deeper. It is the greatest mistake to imagine that Christianity has no victory in this life. Merely a hope for the afterward were to turn this world for many people into a dull and empty corridor with a shut door at the end of it. The victory of Jesus and the message of the gospel are the power to see this world with all it holds as our Father's house. Christianity is the gift of an alchemy of the spirit whereby the hard and bitter stuff of experience is changed here and now into the very nourishment of the soul. Christ has come to put into our hands a key by which the darkest thunder cloud is lit up with the message, "God is love."

There are various kinds of sorrow in life, and various causes of mourning. There is the mourning that comes from sin, the grief that comes from disappointment, and

* Northfield General Conference, 1925.
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commonest of all the sorrow that comes through death. The heart knoweth its own bitterness. But there is comfort for all, and here and now. "Blessed are they that mourn!"

Personal Sorrows.

First of all, there is a message here for those whose sorrows come from their own private trouble, the blows they cannot escape.

That is how sorrow generally meets us. At first we think only of its bitterness and pain. That takes up all our mind, and it is difficult to see anything at all except the blinding mist that fills the air and shuts out everything else. But even so, if we reflect on it, is there not something to be grateful for in this, that we are capable of mourning? The saddest thing in all God's world is not a soul that sorrows: it is a heart so dull and hardened that it is incapable of feeling pain at all, a heart so selfish that nothing but what touches its comfort and its ease can move it to a twinge of feeling. For to sorrow means to love. Mourning is indeed but another and a deeper side of loving. It is affection turned to pain, but it is affection none the less. Are there not those who have discovered for the first time in sorrow how deeply they loved? The hour of grief was the great hour when love awoke from being a mere commonplace of feeling to become a passionate possession of the soul. They did not realize how deeply they loved till one they loved was taken. Then the hidden fountains, whose waters had been trickling almost unheeded through their life for years, broke the silence with their music, and as they thought of it they knew that it was blessed, and in the wild agony of regret they possessed the riches of their love.

But there is a wider range of blessedness. There is, for instance, the world of human sympathy.

Other hands touch ours whose tenderness we never felt before. Other people in whom we had seen nothing become revealed as fellow sufferers bearing the mark of pain, and we are linked with them in this companionship. There are people whose prosperity shuts them up in a proud isolation. They know others suffer, but it means nothing to them. They thank God, when they think of it, that such is not their lot, and pass on. But when they begin to suffer they begin to understand. The world which was so empty, holding no one but themselves, begins to fill with friends, and in that friendship there is blessedness which is comforting.

But there is still another kind of revelation; yet another world begins to break into view.

How many people are there who never thought of heaven until some one died! So long as they were prosperous and life was smiling, they were content. They had no need of another world, and therefore no eyes for it, for it takes need to give us eyes. Then comes sorrow. The crashing blow falls. It may be death, or it may be failure or disappointment, and the world looks a dark prison. But it has not become a dark prison: it has been a prison all the time, though we did not know it. We have only begun to see it so. And then if we wait and do not batter out our broken hearts against the impenetrable walls, windows will open, windows that give out on eternity, and a richer, fairer world will swim into view.

How many have had this experience since the war! Witness the clamant interest in immortality for a multitude of people, and the panic rush to spiritualism to give assurance of it! How many people there are who can sing of Jerusalem the Golden today for whom ten years ago it was only a bit of the tapestry of the pious imagination! One of our minor poets describes the process.

One Easter Day came to a man, and stirred only a question, Can the dead rise? He doubted, and with a doubt that had no fear in it, for he did not care. The next Easter Day his boy was gone to the war, and he doubted still, but in his doubt there was a fear lest a future life should not be true. But the third Easter the worst had happened, and now the doubt had gone, and in its place there was a fierce and passionate certainty which broke into a prayer:

> "I cannot let him die:
> Keep him for me, O Lord!"

The mist had gone, the walls had broken down, the windows were open on another world than this, and in that vision there

was blessedness, and in that blessedness comforting, and deeper than appears at first. For the vision of another world is more than the comfort of a hope: it is the assurance of something deeper. It is the discovery that the universe is not material, but spiritual. The things that seemed real are real no more. The tinsel has faded from life's pride and possession. Its ease and comfort are nothing but a shadow. By and by, if he holds on, he will come to see in Jesus a deeper view of life, that its true end is not in ease and comfort and the peace of the untroubled heart, but in love and service; and the sorrow through which we feel and the suffering through which we are shaken out of our selfishness and out of our blindness and come to see the loving face of God the Father, are blessed. As a writer says, the sweetest experiences of life are like the honey in the heart of the flower which the bee must press in to find. They come only through experiences which at first strain and repel. Wherefore, let us face our griefs and disappointments with our faces set to reap their joy!

Who is the Angel that cometh?
Pain!
Let us arise and go forth to greet him;
Not in vain
Is the summons come for us to meet him; . . .
He will stay,
A desolate night, a weary day.

Since in that shadow our work is done,
And in that shadow our crowns are won,
Let us say still, while his bitter chalice
Slowly into our hearts is poured,—
"Blessed is he that cometh
In the name of the Lord!"

The Sorrows of Others.

But Christ must mean something else than our own private sorrow or disappointment. For though he was speaking thus to a great multitude, there are those who have few great sorrows of their own. For some reason or other the angel passes by their door. Is there no word here for them, nothing in their experience to which Christ can appeal? That were to suggest that the gospel of God's grace is dependent on some stroke of circumstance to find its mark.

The answer is that there is a nobler sorrow, a finer grief, than even our private sorrow, however graciously borne. There is the sorrow we can take upon ourselves, the sorrow of the mind which is occupied not with its own griefs but with the suffering and sin of others.

Christ is speaking here not to men merely whom life has stricken, but to men and women who refuse to keep their hearts in any shielded place, but in the name of love go out in sympathy with others to feel their sorrow and their sins. The burden which a Christian man carries is not first of all a burden on the shoulders to be borne by dint of labor and sacrifice: it is a burden upon the mind to think out the source of others' trouble, it is a burden on the conscience to know no peace while others live in pains that we might help to cure, it is a burden on the heart which weighs it down and sets there for God's secret eye to read the imprint of a cross.

It is in that voluntary sorrow that the power of real service takes its rise. Till there is that flow of sympathy in which our lives mingle with those we are seeking to help, the material help we give carries nothing but a mechanical power to ease a difficult situation. It does nothing to help the man. Do we think ourselves into the situation of others? Are we as deeply concerned with their pain as if it were our own? Do we feel the stab of their shame and sin as if we ourselves had been found out in some dark dishonor? That is the secret of saving power. It is one thing to be indignant with others' sin, it is another thing to feel the shame of it as if we ourselves had some part and lot in it. It is one thing to stand apart and be righteously angry, it is another thing when the sin of others wounds us to the quick, and we feel pain or moral disgrace.

Till society comes to feel that when it reads its newspaper in the morning, the sorrowful story of crime and iniquity will do no more than add to its self-righteousness, and all the punishment it can heap upon the guilty will only harden the heart of the sinner. There is no converting power in a moral indignation which has no cross at the heart of it. Christ had his outburst of moral wrath and righteous anger. He could use the scourge when it was needed, as we know from his denunciations of the Pharisees. But he himself felt

more deeply than they the sting of their selfish pride, the dishonor of it, the shame of it, down to the very root of his great soul. "O Jerusalem, Jerusalem, thou that killest the prophets, how often would I have gathered thee as a hen gathereth her chickens under her wings!" There were tears in his anger. There was mourning in his judgment. He felt their sin not as violence to himself, but as an outrage on the love of God, which is the evidence of all sin.

It is that kind of mourning to which he calls us,—the sorrow that comes from our oneness with our brothers in all their suffering and all their sin. This is the secret of our power to help each other, this fellow-feeling in which we put ourselves in their place and stand out from our own sheltered isolation to face the wind and tempest of their need.

And here is the blessedness of mourning and the secret of its comforting. For at that moment and in that sympathy we come into living touch with God, and are one with him in his redeeming purpose and his task. It is there we find fellowship with God himself. There where the shadows deepest lie we discover the secret of his presence. The deepest fellowship with Christ is the fellowship of his sufferings, and in that way of suffering sympathy and the service to which it leads we find the blessedness which is the very joy of God.

There is a phrase describing the Christian God used in the first chapter of Timothy. The writer speaks of the "glorious gospel of our blessed God." That word "blessed" is the same as this which Christ uses here, and it has the same significance. It is the glorious gospel of our happy God. That is Paul's description of the Christian God: he is the happy God. And why is he happy? What is the root of his joy, the joy of the Lord which becomes our blessedness? Read the New Testament and you will find it. His joy is in his redeeming purpose, his suffering love. That is the heart of the music which fills heaven and rings through the starry places. God's joy is in his task of travailing, redeeming love, in which he is one with his suffering world in their tears, their shame, their failure, to bring them into the peace of a great salvation. The secret of our joy is there in fellowship with God in his redeeming purpose, not in our ease or prosperity or selfish righteousness. And we reach that fellowship and find touch with this happy God when we come out of our selfishness and open our hearts and minds to the need and suffering of others. There we break through to God and touch the fountain of that hidden fellowship, and there that kind of sorrow becomes serene, transfigured, enriching.

For him the sorrows are the tension thrills
Of that serene endeavor
Which yields to God forever
The joy that is more ancient than the hills.

There are many people today whose trouble is the unreality of religious experience. They do not know God. He is not real to them. Is not this the reason that they are not seeking touch with him where he is to be found, at the point where we go out of ourselves and bare our hearts to the throbbing need of the world? God is not real because life is not earnest to the point of sacrificial sympathy.

If you stand on a plate of glass you can hold in your hand the livest of live electric wires, and it will not stir a hair of your head, for you are protected from the contact with earth which would give the electric energy a channel through your body. It is the same with the great Christian truths which hold the live current of love and power and joy. We need to touch earth if we would know their kindling power. If we stand on any insulating place of self-excusing or self-absorption we can handle the most terrific truth without the mildest sensation. Is not that the secret of a great deal of religious unreality today?

Are we opening our hearts to the burden of the world, letting it challenge us, question us, sting our conscience, quicken our mind to find a solution? Are we going out where Jesus is, without the camp, outside the sheltered walls, bearing the reproach of the world gone wrong? There is the open gate to a vital experience of his fellowship! Only as we become one with him in his cross do we become one with him on his throne. Only as we reach the point of his passion do we reach the glory of his joy.

(Next month, "Blessed Are the Pure in Heart.")

MOTHERS I HAVE HAD.*

A Talking Doll Talks.

Anne Charlotte Darlington.

I am a perpetual infant because I have long clothes (hand made). I open and shut my eyes, and say "Mama" when I am punched. But I am nearly four years old, and experienced. In all, I have had nine mothers, three real and six adopted.

I looked down upon my first mother from the branches of a gorgeous Christmas tree. It had a hundred colored lights and mechanical birds that sang. I danced with joy on my high branch, especially when I saw my little mother. She was like an exquisite doll herself, with her yellow curls and lace dress.

"How happy I shall be with her," I thought, "and how happy she will be when she sees me!"

"Look, Gwen, darling!" said my mother's mother as she took me down from the tree.

"Mama!" I squeaked ecstatically as soon as Gwen touched me. She laid me down and I shut my eyes. When I opened them again I looked into hers. They were big and gray, but cold. So was her voice when she spoke.

"A baby doll!" she said scornfully. "Lucile is getting a Hawaiian dancer. You press a button, and she dances the hula. That's something funny!"

I stayed in that house a year, and I should have died of loneliness if it had not been for the other dolls. Gwen had twenty-five. The governess had to arrange us in neat rows on the nursery shelf.

One December day Gwen came in with her mother.

"I don't see why I should give my toys away," pouted Gwen. "Why should we send a box to Oakville?"

"They are your cousins, dear, and they are not rich. Your father insists that we give them really nice presents. Those books for the older boys were expensive. We can economize by sending to the others some of your toys, nothing you want, of course. There's that doll you got Christmas. You never play with it, and it looks quite new. Peggy would be delighted."

Gwen shrugged her shoulders.

"You may take it if you will promise to get me one of those French dolls that grown up women play with. I think I'll select it myself."

So I was packed up in the Oakville box, and my second Christmas was a happy one. Peggy and her brothers were a jolly lot. She ran and boxed and played ball with them, and they were nice to her, nice even to her dolls. They used to let her take us to ride when they pulled her about on their sled. Peggy always wanted to take us with her. She treated us as if we were alive. Dolls like that.

There were only three besides me at Peggy's: Susie, a dilapidated rag doll she had had as a baby, little Joan, who was all china and could be bathed and have her clothes made out of scraps, and the Lady Imogen, who was bisque, prim and very grand. Imogen wore hoop skirts. She had belonged to Peggy's mother, and also her grandmother.

I too was given a name, Isabella, after the queen who helped Columbus discover the new world. Peggy loved history. She told us stories and read her lessons aloud to us when she had to study. So I became educated. Geography was my favorite. I loved to think about the great earth and all the different peoples that live on it. I used to wish I could travel. I little dreamed then,—but I must not anticipate.

Peggy used to wheel us about in an old doll carriage which was very shabby and crowded for four of us.

"Never mind!" she would say, "I am saving my money for a new one. Meantime you ought to be glad you can go out and see the sights."

Oakville was a small place, but there were always the pictures to look at. In front of the movies posters showed you scenes of Russia one day, and of ancient Rome the next. In the grocery window were colored views of China and India, where the tea and coffee came from.

One day in December we stopped before another card in that window. It was a picture of a sad-looking child in rags. "He does not ask for toys, only for bread," read

* A romance of Near East Relief.

Peggy. And she stood still looking at the child for a long time.

"Well, dears," she said to us at last, "you won't get your new carriage this year! We'll have to help."

Later she told us that her Sunday school class was going to adopt an orphan for Christmas. We wondered if the orphan was coming to live with us, but she explained that they sent the money and he was taken care of for a year in a home over there in the Bible lands.

The next Christmas they raised enough money to take him another year, and they decided to send a box for the other children. They went all about, asking their friends and families for warm clothes. All the little woollen sweaters and mittens and caps that Peggy and her brothers had outgrown went into the box. It was packed in our nursery.

"Such a lot of nice warm things," said Peggy's teacher. "Won't the children have a happy Christmas!"

"But I can't imagine a happy Christmas without toys," Peggy said when she was alone. And she looked at us as we sat in our old carriage.

Suddenly she caught me up and hugged me tight.

"You will have to go, Isabella," she whispered. "I just can't bear to have you leave me, but I must send one of you to cheer up an orphan. Joan's too little, and Imogen is a family doll that has to be kept for my grandchildren. No one would love Susie except me. So it has to be you."

"Mama!" I wailed protestingly.

"Oh, cheer up and do your bit!" said Peggy bravely. "It's for your own good anyway, Isabella. In a few years I'll be too big for dolls, and you are the kind that needs good care all the time. You'll get it in that Home while there's a shred of you left. And perhaps you'll have adventures. So goodbye, and don't forget me!"

She kissed me, wrapped me up in a middy suit that her mother had said she might send, and I was put into the box. I felt miserable, but as she laid me down my eyes shut and I went to sleep.

I suppose I slept a long time, for when I awoke Christmas had come again. The first thing I saw was a big tree. It was lighted, but there were no singing birds or expensive ornaments. It was hung with chains of colored paper, such as children can make. There were little bags of candy, and some cheap toys.

"Another doll!" said the lady who held me. "I'm so glad. We have only 350 dolls and 1200 girls. Every one of the little ones wants a doll. Can't we possibly buy a few more?"

A man writing cards at a desk shook his head.

"Our orphanage money cannot be spent for toys. All these came in the American boxes, or from some Greek ladies of this town. And I think we are doing well to get a cake, an orange, some candy, and some sort of gift for every child."

"They will be happy," said another lady who was tying cards on the presents. "They get so much pleasure from little things, even the pictures they cut out of magazines. I found little Araxie jubilant over a colored paper soap wrapper yesterday."

Just then my lady happened to touch my talking spot, and I said "Mama!"

"Who gets the trick doll?" asked the man who was writing cards.

"Give her to Demetra Pelopides, Doctor," said the lady.

"Good idea!" the doctor answered. "She's a game kid, and I like the way she helps with the others."

"Yes, she's brave. But her eyes are so sad sometimes. You know she saw her house burned in Smyrna, and she lost her whole family. Perhaps it would help her to have something of her very own, even a doll."

So Demetra's name was tied on to me, and I was put in a big basket with the others. There was a party that afternoon. Thousands of children! I had never seen such happy excitement.

They sang carols, and some of them gave a little Christmas play. Angels, shepherds, the wise kings, the sick and the poor, all came to bring their praises and find their happiness before the manger of Bethlehem.

At last one of them said:

> Ye may not on this Christmas day
> Perceive with mortal eyes
> The little Babe of Bethlehem
> Who in the manger lies;

But in his place you see the gifts
That earthly loves provide
In memory of that Greatest Gift
Of the first Christmas tide!

And then the angels gave out the presents to the children.

My new mother was so surprised and delighted when she saw me. "O you darling!" she cried, and ran to show me to her friends.

But then came the first cloud of the marvelous Christmas. Her six special friends who had been happy a moment before, with their candy and hair ribbons, became suddenly sad. One of them began to cry. Not one of the six had got a doll. Demetra herself looked sad for a moment, then she smiled.

"We can all play with my doll, and you can be her adopted mothers. There are seven of us and seven nights in the week. We can take turns in taking her to bed."

Well, I have lived now nearly a year in this big Home in Greece, and I sleep every night with a different mother. They all love me and I love them all, but Demetra, my real mother, I love best. Like Peggy she tells me stories when she takes me to bed, old stories that her mother used to tell her and her little brothers and sisters in the rose garden of their beautiful house in Smyrna. And she sings to me very softly the Greek lullaby her mother sang to her when she was a baby.

Then she goes to sleep to dream of her mother in the rose garden, and I shut my eyes to dream that Peggy and Demetra are friends, and that they are playing together with me.

Last night I had a funny dream, but a very nice one. I dreamed that a whole army of American dolls were coming to us this Christmas!

THE PACIFIC OCEAN—THIRD MEDITERRANEAN OF HISTORY.*

Harry N. Holmes.

Mr. Chairman and Christian Endeavorers: I have been quite mastered this evening by one dominant emotion, and that is, to have the privilege of being for a little while in Northfield.

The message that I have to bring you this evening seems to me dramatically emphasized by the life of the man whom we think of with relation to Northfield. I stood once in a little cemetery in Stirling, Scotland, in front of the grave of Henry Drummond, who was brought into Christian service by D. L. Moody. It was Henry Drummond who said of Mr. Moody, "He was the greatest human that ever lived."

I am glad, also, to pay my debt of gratitude to Christian Endeavor. It first brought me into Christian service in my own land, Australia. I shall never forget in 1917, in France, when three of us met. It was my own joy to have supervision over the British Y. M. C. A. in France. A friend had charge of the Y service with the Australian armies in Europe, and another friend supervised the Y work in the New Zealand army, and we all of us had been led into Christian activity by three Christian Endeavor societies in Victoria and South Australia.

I wonder, my friends, if you ever heard the East calling? I had a friend 30 years ago who heard the East calling, and he is still listening and responding. I had another friend who said, "I am not interested, because it is too far from my homeland geographically and historically." But time and space have been conquered by science, and now there is no place far away. The forces material and moral are bringing us close together, and we do but faintly apprehend the irresistible momentum that is driving us together.

The ancient battleground between the East and the West, the Orient and the Occident, was always the eastern Mediterranean. It was there the ancient Greeks kept back the hordes of Persia. It was there the Romans marched, and for one brief and glorious period held the gorgeous Orient in subjection. If you dig anywhere into the forces that divide men, you will

* Northfield Christian Endeavor Institute, 1925.

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find no deeper cleavage than between the East and the West, the Orient and the Occident.

In the 12th century a group of Arabs rushed from their desert home with the Koran in one hand and the sword in the other, and they were not stopped until they had built up an empire that stretched from the heart of Asia to France and Spain. For centuries Europe struggled to keep back the East, and that struggle was not finished until it culminated in one of the most dramatic episodes of history, the Crusades. The Turks even reached the gates of Vienna, and held part of Poland, and for three hundred years Christianity was in the dark ages. Mahomet drove his army to Constantinople, and the great church of St. Sophia became a Mohammedan mosque.

In far-away Asia the Turks precipitated one event that had a tremendous effect on the life of the world. Unwittingly, the Turk precipitated the discovery of America. Europe wanted to trade with the East, but the Turk closed every route. Europe could not get east to India or China, so she started looking across the broad Atlantic, and at last Portuguese and Spanish navigators launched their frail barks on the unexplored ocean. Finally Columbus stumbled on America in trying to discover the Indies, and they called this land the Indies. That name is preserved in the name of the native inhabitants of America, the red Indians, and the West Indies. In the hope of discovering the East John Cabot discovered Newfoundland. Thus the closing of routes to Asia and the Orient by the Turk led to the discovery of America, while for centuries that strip of blue water between Africa and Europe was the buffer and center of world affairs.

Around that little sea mighty empires rose and flourished and fell. The armies of Rome and Carthage and Greece and Persia marshalled themselves on the shores of its flowing tides.

The Pacific Ocean.

The Mediterranean era closed with the discovery of America, which ushered in the dawn of the Atlantic. Since the 16th century that great heaving ocean has been the glorious arena of human affairs. Listen! The Atlantic era has reached its height, and today we hear the East a-calling again. And the Pacific era, destined to be the greatest of the three, is just at its dawn.

I wish I had a great map to stretch across the end of this church to show you the bigness of that vast ocean that washes Canada and California, Mexico and South America, the Orient and Australia. It is half as big as the world. The Pacific Ocean covers a hemisphere. You could take all the land of the world in the five continents, and throw them into the Pacific Ocean, and have water all around. The Pacific Ocean stretches from the North Pole to the South Pole. There is one meridian of longitude that goes from ice to ice through the blazing equator, and it does not touch land as it sweeps through the Pacific. Some geographers have said that the great cavity in which the Pacific Ocean lies is the cavity from which the moon was blown off in the dawn of history.

Its geographical immensity has to be gripped by the imagination before we can think of the problems that lie around it.

It was only 421 years ago that a man went through the Isthmus of Panama and looked out on that stretch of blue and pacific water. They called him Balboa, and they said he was the discoverer of the Pacific. He was not. Three years before Magellan sailed a ship through the strait that bears his name, around South America, and he looked on that broad expanse of ocean stretching from pole to pole, and 10,000 miles wide from America to the Orient, and he called it the Pacific.

The vast size of it makes an impression. But recent years have changed that ocean. It is no longer so big. It is no longer an insurmountable barrier between the human family. The radio, the telegraph, the steamship, have made of that ocean a whitewashed fence. Five thousand miles from San Francisco, 5000 miles from Australia, our ship was just under the equator, and yet we had posted on the bulletin board of the magnificent steamer the latest baseball news from New York and the cricket story from Australia!

The Pacific is no longer insurmountable. It is a highway of modern commerce.

Young people, around that mighty Pacific that is at the dawn of its story, is being

set the drama of the 20th century. It looks as if the pivotal point for humanity is out there beyond San Francisco.

President Roosevelt, just after the Russo-Japanese war, said: "I believe the course of human history is going to be determined more by the shore that faces China than the shore that faces Europe."

Captain Robert Dollar, that Christian business man from San Francisco, said: "I heard a group of business men laugh in derision in New York when I told them that the Pacific would rival the Atlantic in commerce." And he added: "What I said has been proved in three years. New York is first, but Shanghai is second, and Hongkong third."

The nations that live around the Pacific basin number from one-half to two-thirds of the population of the world. Teeming millions are around the Pacific. In man power, in material resources, the wealth of the Orient cannot be calculated, and almost baffles description. I wonder if I can picture that position.

Recently we had a conference at Honolulu,—a gorgeous place for a conference. I wonder if Americans quite understand the splendor of the experiment of Honolulu. How thankful every resident of Massachusetts should be because in 1820 a little ship left New England and went around the Cape, and landed a few missionaries in Honolulu! In twenty years those missionaries had evangelized the Hawaiian Islands, and the splendid civilization of Honolulu today is almost entirely attributable to the missionary enterprise of the New England churches. Those islands! Oh, that color, and those flowers, and that beauty! Mark Twain called it the loveliest fleet of islands that lie anchored in any ocean. Superb in situation!

Honolulu is not only beautiful, but Honolulu is the Pacific in cameo. Honolulu is the racial experiment station of the world. Here you see all the nations living together, 350,000 people in the Hawaiian Islands: 125,000 Japanese, 43,000 Chinese, 40,000 Hawaiians, and only 35,000 Caucasians. Here in Honolulu the East is meeting the West in friendly understanding. Here in Honolulu you see demonstrated an interracial civilization characterized by Christian good will. I got many of my ideas regarding the East shattered in my three weeks' visit to Honolulu.

I was born feeling, of course, that the prestige of the ages rested on the Anglo-Saxon. I went to the McKinley High School, which has 2000 students. I asked:

"How many of Hawaiian parentage have you?"

I was told that there were 1800.

"Surely they cannot understand an address," I said.

My address was just as quickly understood by those Orientals as by a high school in Los Angeles.

An oratorical contest took place, the oratorical contest of the students of the Hawaiian Islands. The first prize went to an American boy of Japanese parentage, the second prize went to an American boy of Japanese parentage, and the third prize to an American boy of Chinese parentage.

The representatives of old Oxford were there, to debate. The University of Hawaii chose their team to debate with the flower of Oxford University. Two of the three members of the chosen team were Japanese boys.

But the most dramatic moment to me was on the fourth of July, when I stood there and saw the Stars and Stripes hoisted and heard the speech of interpretation, the speech of loyalty to that flag made by a Japanese boy, the most brilliant scholar of the Hawaiian University. He said:

"It is the only flag I know, and for it I give my life!"

Honolulu is the vestibule of the Orient. Chinese and Japanese boys are caught in its atmosphere of Christian good will, and go back to lead their own people. Again, people are ushered into the Orient as they study its problems, for there you visualize the bounding, the throbbing life of the Pacific.

The Problem of the Pacific.

What is the problem of the Pacific, that you hear so much about?

It is various and difficult. It touches religious and cultural and political life. Simply and briefly stated it is just this (and this is a young Chinaman speaking): The Pacific embraces a group of nations, mostly white, which in the course of the years by one means or another have obtained rights and privileges and territories

from the people of the East, and they want to hold them. On the other side are the people of the East, who have emerged into national consciousness, and who do not want any limitations on their sovereignty.

Canada and America and Australia and New Zealand feel a common bond as they approach this issue. For the same reason that America fortified Honolulu, Australia adopted compulsory military training and built a fleet. As we think of that great Pacific is it inevitable that the West is to be drawn into perpetual antagonism to the East?

Look across at the East, China and Japan just emerging! I cannot spend much time tonight in speaking of it, but I would like you to think of those lands.

They have 60,000,000 people in Japan, and only four-fifths of the country can be cultivated because of the mountainous districts. It was only sixty years ago that Commodore Perry thundered at the gates of Japan. Now her army and her navy are among the most dramatic spectacles of modern history.

China,—I have a feeling that the nation that is a friend of China today will be repaid in hundred per cent dividends in the years that lie ahead. China has 450,000,000 people, only five per cent of them literate. Her resources of gold and iron are greater than any other country's.

I want you for a moment to think of those people, and of one or two of their representatives speaking for them as they are struggling to national consciousness.

A young Chinese boy came out of Yale University in 1916 and joined us in France. His name was Yen. What a character he was! We had 250,000 Chinese coolies working in France, the illiterates of that country. Jimmie Yen's heart went out to the coolie class from his own country in the labor camps of France. He said, "They do not understand our language. What can I do for them?" He simplified the Chinese language, and issued a paper. He went back to China in 1919. He said, "I am going to teach the illiterates of China to read and to write." Classical Chinese takes a lifetime of study. Yen and two or three others spent two years searching for a thousand simple characters used most in Chinese life, and after putting them to a test, with those thousand characters they built up an association called the Association of Mass Education, to teach the coolie class in China to read and to write in ninety hours of study.

I wish I could picture to you that young man standing up in the great high school in Honolulu to tell us the passion of his life, to bring education to his countrymen. In two years he has enrolled 40,000 honorary teachers and 3,000,000 pupils. The wife of the prime minister of China burst into tears when she saw 800 coolies come forward on one occasion to get their certificates of graduation, and she said:

"I have found the work of my life! I will give my remaining years to try to bring a greater opportunity to my countrymen."

Yen thrilled that audience by saying:

"I tell you, my friends, the greatest need of China is not educational reform, or political reform: the greatest need of my country today is moral education!"

We have to think today of China in terms of a large group of young men who have gone back with ideals, to help their country find stability and a place in the world.

Spiritual leadership? There came to Geneva last year a young man in a flowing robe. He was secretary of the World Student Christian Federation, a Chinaman. He had never been in Europe before, he had never been in America, but as he stood there he spoke to the gathering with a spiritual power that led the Archbishop of Canterbury to say that his was the most prophetic voice that has been heard in Europe for a generation. His name was T. Z. Koo. He turned to the assemblage and said:

"Oh, my fellow Christians, the thing that has gripped me, that I hold to in all the swirl of world affairs today, is this: the absolute conviction that God is the Father, the universal Father of all men."

China, Japan, India. Last year Mr. Gandhi was welcomed in Calcutta with an address that took three hours. Gandhi sat on the floor and listened to the eulogy, and when it was finished he stood up and said:

"My countrymen, I wish to say that India owes most of all to a man she has never seen: India owes most to Jesus Christ!"

And he sat down.

It is when one gets glimpses of the Orient like these that one feels the common slogans of white superiority and racial prejudice have to be altered.

Away in Africa, a thousand miles from civilization, in the islands of the Pacific, in the far vastnesses of the Himalaya Mountains, in the great plains of China, in South America, in Korea, in Armenia, you feel this tide of national consciousness that is rising, that has an element of fear in it, and that is dividing us. Extra-territoriality and tariff autonomy are understood when you think of national consciousness.

The Challenge to America.

Christian Endeavorers, I have tried to picture the situation, with its surging tides, and I say tonight, with all my heart, that the church of Jesus Christ must just stand for the unity of the world! That is the great, the basic thing.

If my message is of value in trying to picture a menacing racial consciousness, the possibility that the East may always be antagonistic to the West, I would say to you that there is no more insistent challenge for you and for me as Christian people than to try and understand the rushing tides of life in China and Japan and India, to try and understand what it is that is arousing these people, seemingly in antagonism to us.

My friends, yours is a priceless heritage! I have been in Europe. Half of the school children in Europe have not food enough and clothes enough. The wealth of the ages is being poured into this great country, for the world's chief gold supply is here. Yours is a priceless material heritage.

But there is something else. The recent British ambassador in Washington, Sir Auckland Geddes, went back to London, and addressing a great audience he said:

"America has become one of the great nations of history, and has taken the lead from England in world leadership. Especially," said he, "we have yielded to America a position of leadership in connection with work designed for the highest service of humanity."

No other nation in the world today can pioneer as this country can in racial understanding and friendship. No nation can solve the great, crushing problem of the Pacific like this land.

The western front of the great war was in France. That line of trenches ran from the English Channel to the Alps, six hundred miles long. Ten million men died before there was a peace conference. The ghastly horror of four years in France sometimes dims in my mind the glory of the sacrifice of the individual men.

In this present issue America is the western front. The western shore of the United States faces the outer cloud that is rising. God grant that we shall have a peace conference before we call ten million men to arms, rather than after! President Harding, receiving at Hoboken the returned bodies of some of America's soldiers, said, with tears in his eyes, "This must not be again!"

The van of civilization must be kept free from war, and the challenge and question of the Pacific Ocean, as the white race stands facing the rising educated leadership of the East, are whether we will live in antagonism or in coöperation; whether our conception of human brotherhood is going to rise superior to race prejudice and clashing.

Is not Christianity international? The glory of our Christian Endeavor movement is that it touches the life of sixty countries. The good will of Jesus Christ was never limited by the races of men who came to him.

I wonder, Mr. Chairman and Christian Endeavorers, if we are daring enough to follow the spirit of Jesus Christ as he flings out the challenge of the 20th century.

Kipling has said, that "East is East, and West is West, and never the twain shall meet." That doctrine is false to Christianity.

> In Christ there is no East or West,
> In him no North or South,
> But one great fellowship of life
> Around the whole wide earth.
>
> In him shall true hearts everywhere
> Their high communion find.
> His service is the golden cord
> Close binding all mankind.
>
> In Christ now meet both East and West,
> In him meet North and South.
> All Christlike souls are one in him,
> Throughout the whole wide earth.

Today not more statesmen or scholars

are needed. More prophets are needed, to see a vision and then call us to follow to the realization of that vision. You tell me it is too visionary, this program of human good will and racial understanding, too impossible? Nothing is too good to be true. Nothing is impossible that ought to be. When the best men in this old world give up trying, the old world falls back like lead.

In our own sphere in the country or the village or the city we must all see that our life and our conduct are a center of good will and understanding and appreciation of all men, everywhere, in God's good world. Is that right? That which is right can harm no man. That which is wrong can profit no man.

Christian Endeavorers, the Pacific question is on the map! The Son of God goes forth to good will, to peace. That was the song the angels sang. Good will, understanding, appreciation. The Son of God goes forth to peace,—peace in the Pacific, friendship in the Pacific. Who follows in his train?

MORAL NEUTRALITY.*

Rev. Henry P. Van Dusen.

A few years ago, on a certain Sunday afternoon, four recent graduates of one of our largest Eastern men's universities were seated in the Yale Club, in New York City. They were not Yale men, however. Three of them were tremendously interested in religion, and they were talking about the college from which they came, about its religious life and its moral problems. The fourth man was a typical college graduate. He sat slumped down in his chair, with his feet up on the radiator, a cigarette hanging out of one corner of his mouth, his eyes half closed, and a Sunday newspaper spread across his lap with the comic section on top. He was obviously bored by the conversation, and as it grew more intense and shifted from the concerns of the campus and the college to the concerns of the world outside and its needs for religion and for moral regeneration, our fourth friend rose, stretched himself, dropped his cigarette into a waiting ash tray, and as he went off to play a game of bridge with some of his friends, he made this remark as his summary of the conversation:

"Well, what difference does it make, anyhow?"

Now, that incident is important for two insights that it gives us.

In the first place, for the insight it gives into the kind of religion a lot of us have, a Christianity which to the ordinary person does not seem to make one bit of difference. Whatever else you may say for it, you may say this, that is not true Christianity. True Christianity, from the first century to the present day, wherever it has been found, has made a difference, such a difference that anyone who runs can tell; and if your religion is not of that kind, you can assure yourself it is not true religion.

That incident is important, in the second place, for the insight it gives into the moral attitude of the speaker, an attitude I think we can best describe as moral neutrality. There was nothing the matter with that man. As the saying is, he was good,—good for nothing. He will never bring disgrace on his own name, or on his family's name, or on the name of his university. He is just a typical college graduate. But when it came to the moral issues of life, his attitude was one of neutrality.

Will it be unfair to say that under similar circumstances most of us would have said just about the same thing? We do not think we are morally neutral. We would not be here at Northfield if we did; and we are not, in a way. In the easy decisions of life we are all right. Toward people who are giving themselves day in and day out in the heat and struggle of life, who are wearing out their bodies and minds and souls that people may find life and truth and joy and peace, toward the people who bear the brunt in the organizations and movements that are carrying on great moral causes,—toward them you and I feel sympathetic interest and give sympathetic support, even though sometimes our support of them is perhaps just a little bit super-

* Northfield Young Women's Conference, 1925.

cilious. If time is asked for, you and I give it in Junior Leagues and in social service organizations, and in the Northfield League,—give it in moderation, although seldom as much as we give in a single week to parties or dances or teas. And if money is asked for, we give that in moderation, although seldom as much as we spend on a single party dress. But if it is suggested that we give our lives, that some obligation in these matters rests upon you and me which might involve a change in our life plans, a change in the person we are going to marry, a change in the kind of home we are going to establish, a change which might mean even a serious difference of opinion with our families about what we ought to do,—when it comes to the pinches, if opposition and criticism arise, and it is necessary to take sides on one side or the other and stand by our guns, then, consciously or unconsciously, in nine cases out of ten we are likely to say, "Well, what difference does it make, anyhow?" In the pinches you and I are morally neutral.

Impossible.

There are two things to be said about moral neutrality.

The first is that it is absolutely impossible.

Dr. Fosdick tells the story of a man who was rowing down the Niagara River past Buffalo, and he could not make up his mind whether he would get off at Buffalo or whether he would not. First he thought he would, then he thought he wouldn't; he couldn't be sure; and he woke up with his boat at the head of Niagara Falls, to discover that he had decided not to get off at Buffalo,—he had decided by indecision. And, girls, that is exactly the way it is with life! Life is not lived in a static pond, on which you and I can float in complacent indifference, kindly in spirit toward all people and all things, but courageous in action toward no people and no things. Life is dynamic, life is a flowing stream, a flowing stream of moral causes and moral struggle. Life is teeming with moral activities, a place in which moral causes are being fought out every hour of the day, in which wrong cries aloud to be righted, in which people cry aloud for life and opportunity and joy and love. Whatever else it is, life is essentially a stream of moral struggle; and you and I do not understand life until we see it in that way. We may fool ourselves into thinking that it is not so, but it is. And in a world like that there is no such thing as moral neutrality.

As our friend at the Yale Club spoke, three pictures rose vividly to mind.

The first is a scene not two hundred yards from where he stood. It is a small, dingy tenement room, typical of thousands and tens of thousands of tenements that line the East Side of New York, not two hundred yards from those luxurious palaces on Park Avenue and Fifth Avenue that we call apartment houses. There are two other rooms, somewhat smaller and somewhat darker. The family which lives in them numbers seven.

In the front room, seated on a tumble-down couch, there is a girl of nineteen, dressed entirely in black, her lips and face tastily painted, and on her face a surly expression of the girl on the street who has gone wrong. She earns sixteen dollars a week selling fifty-dollar hats to your mother and mine in a Fifth Avenue shop. She spends more than sixteen dollars a week on herself and her pleasures and her clothes.

There is a younger sister, sixteen. She, too, is on the street, but not because of wilful waywardness, because if you were to notice her face, you would see on it that sickly smile that is an unmistakable sign of the girl who is mentally deficient, the expression that you find on the faces of girls in reformatories.

In addition to the two girls there is a little boy. He, too, has on his face that unmistakable sickly smile of half-wittedness. On the floor are two children, clear-eyed, bright-faced, absolutely untouched thus far by the temptations that have sent their two sisters on the street.

Finally, there is the mother, a great, strong, vigorous, self-reliant Bohemian woman of forty-five. She has borne seven children into the world. She would have given those children every opportunity that she could, but how could she? For twenty-five years, from eight o'clock in the morning until five o'clock in the afternoon, she has rolled cigars in a nearby factory in order that those children might live. And now she faces her family,—two daughters

gone wrong, absolutely beyond the reach of a mother love that would have bled itself to death to have saved them, because behind that rather rough exterior one discovers a heart that is as tender as any heart I have ever known,—far more tender, I am afraid, than the mother's heart in the home on Fifth Avenue from which our friend came; and there on the floor two others, exactly as these two were ten years ago, and what of their future? She has only one request to make,—cannot something be done to save these from what has happened to them?

That is not an extreme picture. It could be duplicated by thousands in New York City alone. And it is not important as a picture, either: it is important as a symbol of the society in which you and I live, a society riddled with injustice and wrong, a social structure that has gone wrong. But above all it is a symbol of downright human need. Well, what difference does it make, anyhow? In a world where such problems and such need exists there is no such thing as moral neutrality.

The second picture is a scene that is familiar to many of us. It is a corner of a field somewhere in France. Everywhere are riddled tree stumps. As far as the eye can see the ground is seared and torn, and all about there is miscellaneous débris,—bits of barbed wire, broken fragments of shells and gun carriages and bayonets. Here and there is a fragment of a wall where formerly there was a church or a house or a village school. Intermingled in the midst of the underbrush and the tree stumps and the débris are black and white crosses, all mixed in together. There is something pathetically tragic in that intermingling of the crosses of the enemy and the Allied troops in the battlefields of France, where the enemies lie side by side as though mocking by their silent partnership in death the people who tried to persuade them that they were enemies in life, as though proving the absolute futility of the whole thing.

And that is not an extreme picture, either. You can duplicate it in France, and East Prussia, and Russia, and the Caucasus and the Carpathians, to the number of ten million crosses.

That, also, is not important primarily as a picture: it is important primarily as a symbol, a symbol to be sure of millions of lives that were given in a great cause that has never seen fruition, a symbol of high ideals professed and then deserted, but far more as a symbol of the world in which you and I live, a world which is seared and torn by misunderstandings and strife and fear and envy and hatred. Well, what difference does it make, anyhow? In a world like that, where humanity is constantly crying to be redeemed and to be reconciled, and peace to be brought, there is no such thing as moral neutrality.

And then the third picture. The third picture carries us far, far away back, in time nineteen hundred years, and in distance past the battlefields of France and across Europe and on to Palestine, to a homely hill outside the city of Jerusalem where three crosses have been erected and three men are being killed by crucifixion, on either side a robber and in the middle One who is different. As the casual crowd wanders its way into Jerusalem for the morning marketing, you seem to hear in the language of that day a great many of them saying, "Well, what difference does it make, anyhow?"

And that, too, is not important primarily as a picture: it is important for what it represents. It represents the tens of thousands since his day who have held the same high hopes and have seen the same defeat of those hopes as a representative of the cause for which Jesus came and for which he lived and for which he died,—a cause which still cries aloud for adventurers and for advocates, a cause still seeking to be realized in the world, a cause which cannot come to fruition without the coöperation of you and me, a cause which is frustrated today, as it always has been down through the centuries, by sheer, well intentioned indifference. For don't forget that Jesus Christ was crucified by moral neutrality! And in a world like that, through which there runs a great cause seeking realization, the cause of God in the world, there is no such thing as moral neutrality.

Jesus saw that himself, saw it clearly. "He who is not with me is against me; he who gathers not, scatters." If your life, all of it, is not thrown for all time unreservedly behind the cause of right, you are in wrong. If your life and mine is not thrown, all of it, for all time into the cause

of Christ, by that fact, whether we realize it or not, we become the enemies of Christ.

UNSATISFACTORY.

I said there were two facts about moral neutrality,—the first its absolute impossibility, and the second its absolute unsatisfactoriness.

I come to you today from a year of travel through young people's groups and colleges in this country, covering fifteen thousand miles or more, and perhaps a hundred colleges; and I want to say that there is one outstanding characteristic of the young people in America today,—a sort of restless uncertainty, an inarticulate and incoherent uncertainty, and a longing for something, we do not know what. The cry is for a lot of things,—for freedom, for self-expression, for self-realization, and a dozen other things. A great many of you have come to Northfield feeling that same restless uncertainty. You come hoping that at Northfield you will find the answer: and I wonder whether Northfield will have the courage to give you the answer. We want something, and we do not know what it is: but what we really want, don't you see, is some dynamic, moral center for our lives. You and I are trying to lead morally neutral lives in an essentially morally purposeful world, and it cannot be done. We are trying to float on a stream that is dynamic and rushing as though it were a still pond, and it cannot be done.

Our friend in the Yale Club stood there that morning, sallow of complexion, with drooping eyes, flabby of muscle, lifeless of nerve. Beside him stood a man who is one of the most able and prominent university graduates in recent years, a man who goes out this summer to give his life to carry the message of Christ to the people of Egypt, strong, erect, vigorous, joyous. The contrast between the two was all the proof you need of the absolute untruthfulness of our friend's position. The persons who are morally neutral in life may fool themselves into thinking that they are happy and satisfied, but they never fool anyone who knows the inside of human life. For you and I were made to be partisans. Just as our physical lives were made for the atmosphere in which we live, so our moral and spiritual natures were made for moral partisanship. We were made to be partisans for the right against the wrong, partisans in an eternal moral struggle, partisans of God himself in the bringing in of his kingdom on earth; and by our very natures we are restless until our lives find rest in moral partisanship.

You say to me: "What has all this to do with religion? What has it got to do with our personal religious life?"

Just this: In these days at Northfield you are going to hear a great deal about your need of God, and about the joy and the happiness that religion can bring into your lives. I want to say to you, beware of these people who talk too much about your need of God and about happiness! The Christian life is the most joyous, the most happy institution in all the world, but it is not that if you seek it because you want to get happiness; for happiness never has been and never will be the test of life, even though most girls make it the supreme test. True religion, religion at its deepest and best, never begins with your need of God: it begins with God's need of you. It begins with the world in which you live, in which God has placed you and me to live and to work, a world teeming with moral problems, a world with ideals to be defended, with people enslaved to be set free, with beauty to be created, with love to be lived and taught and incarnated, a world with a kingdom of God on earth to be realized. When you and I see that world with something of the vision with which God himself sees it, yes, and when we do more than see it,—when we come out from our complacent self-satisfaction and our Pollyanna happiness and throw our lives into it, all of our lives for all time, then and only then does real religion begin. For I think you see that in a world like that there is no place for anything less than absolute consecration.

That is the challenge of God to you and me, the challenge to see life as he sees it, to resolve to be done once and for all with the shallowness and the pettiness and the unsatisfactoriness of our lives; a challenge to see life as a struggle that men and women and little children may find life, and that the kingdom of God on earth may come; a challenge to resolve to spend and be spent with God in that cause.

DISPELLING ILLITERACY IN CHINA.

Miss Esther Moody.

It has long been a matter of common knowledge that illiteracy is one of the most staggering problems which the missions in China have to face. Recently I went into a county with a population of 200,000, and as far as we could discover there were only three women in that county who could read and write. I would not dare give statistics on the literacy of our Paotingfu field of 5,000,000 people, but it is very low.

There is, however, the new movement in China, a mass education movement, which call the school which teaches the thousand characters. (Eighty per cent of China's 400,000,000 people cannot read or write!) This movement has met with immediate success. In a year and a half, for instance, Chefoo had celebrated three commencements with a total of nearly 4000 graduates. The slogan was "To Make Chefoo Literate within Five Years." There have been similar campaigns in other cities also. Truly a most encouraging movement!

Now if I can only make you see the class

Picture No. 1. Tsai class.

is having marked success in meeting the situation.

Mr. James Yen, who has degrees from Yale and several other colleges, selected out of the 30,000 or more Chinese characters the thousand most commonly used. These he arranged in an attractive set of text books, called the "People's Thousand Character Lessons." It is expected that if an average pupil gives from one to two hours a day for three months he can master the entire thousand characters. Then Mr. Yen and his associates organized the Mass Education Movement, which seeks to enlist all illiterates in the "People's School," as they at Fu Tsai, a typical class, which I watched a few days ago!

Place: A dark room, mud walls, dirt floor, barnlike beams above, packed with people sitting on narrow benches.

Persons: Little boys from nine years up; young men; older men, all evidently just in from the fields, a few with queues; a few girls between eight and twenty-five; four older women, the two oldest being sixty and seventy-four (who, by the way, have passed their exams to date). It is a great achievement to have women in a class with men. They were able to do it here because it was perfectly appropriate to

Picture No. 2. Fo Tien classes.

have the wife and niece of Mr. Kao, the teacher, come into the class, and they just brought their friends along. There are practically no women in the country who know how to read themselves, so it is impossible to find women teachers for women's classes.

Time: 9 P.M. The men and boys don't get in from the fields and finish eating in time to begin any earlier.

Scene: Mr. Kao taps his desk. They rise and sing with roof-raising vim the People's School song. The studying begins. There is one small lamp hanging from the beam in the center of the room, and another on the table in front. All the students except those right under the light keep moving around until they get into a position where a faint light falls on their books; some are standing, some hold their books high in the air, nearly every one is turned in some queer position. Not a soul does anything but study "for dear life" until eleven o'clock, when school closes: and they go to the fields at five the next morning! Oh, have I given you any idea of what these Thousand Character classes are meaning to people, many of whom are well along in years, who had lost all hope of ever being able to read?

There are 31 classes in this district (county) alone, and this year in our entire Paotingfu field we have over 5500 in classes, though many have not been able to take the whole course. We feel this is an encouraging beginning on the problem of illiteracy.

In the accompanying snapshots No. 1 is a picture of the Fu Tsai class described above. Mr. Kao the teacher is at the right. He used to be a great drunkard and gambler, and now he is the most "hot-hearted" Christian, as they say. His wife is in the middle of the second row, and at her left his niece. The old lady of 74 is second from the left in this row.

No. 2 is a picture of three classes in Fo Tien, a new place which we opened up last fall. Think what Christianity is bringing to that village already! Note the teachers in the top row! It is exceedingly significant that in this village also they have girls in classes with the men.

Moody and His Fellow Workers.

Three lives are interwoven into the recently published volume, "George C. Stebbins: Reminiscences and Gospel Hymn Stories," a narrative of the soul-stirring evangelistic campaigns of the latter part of the 19th century. George C. Stebbins, with a most becoming humility, recalls the incidents of his own fruitful life, and in so doing gives a most treasured glimpse of the great D. L. Moody and to a lesser degree of the singing evangelist, Ira D. Sankey. Associated with Mr. Moody for many years as soloist, composer and chorus director, Mr. Stebbins is well qualified to interpret

the life of that far-famed evangelist upon the background of a warm and intimate fellowship.

It was in 1876 that the evangelist engaged Mr. Stebbins to organize a choir to assist in a three months' campaign that was to be held in Chicago. That was the first of a long series of most delightful associations with Moody and Sankey. The story of those great tabernacle meetings that swept both England and America into the nearer presence of God is most impressively related. Between the lines of this remarkable volume one seems to hear the great Moody preach his sermons on divine grace, and to hear, likewise, the no less great Sankey and Stebbins sing "Saved by Grace," "Jesus Is Calling," "Green Hill," and "Wonderful Words of Life." The author tells the history of some of the more famous songs in the Gospel Hymn series, and how they were used by Moody, Sankey and himself for the shepherding of souls.

Mr. Stebbins shows us a Moody essentially human, a great lover of men, a devoted husband, and a playfellow father. The reader marvels at the iron energy of that great winner of souls. In Chicago, in San Francisco, in Northfield, in London and Edinburgh, they labor together, Moody, Sankey and Stebbins, for the glory of God and the salvation of their fellows. Possessed with a determination to succeed in whatever he undertook, with a judgment quick to discern between the true and the false, and a yearning passion for the souls of men, D. L. Moody was able, in the forty-five years of his active ministry, to bring into the keeping of the great and good Shepherd literally tens of thousands of God's children.

We are glad that George C. Stebbins, the last of that immortal group of great revivalists, is yet alive, and that he has given us in his reminiscences such a realistic account of his own life and that of his distinguished colleagues, Moody and Sankey.—"Zion's Herald."

The above, reprinted from "Zion's Herald," refers to the volume which we are offering as a premium with the RECORD at the special combined rate of $4, or a saving of a dollar on the book.

In Forthcoming Issues.

The Shepherds and the Wise Men, by Dr. J. D. Jones.

What Will You Do with Jesus? by Rev. George A. Buttrick.

World Survey of Christian Missions, by Milton Stauffer.

Keeping the Radiance in Life, and other addresses, by Rev. James Gordon Gilkey.

The Beatitudes (continued), and other Northfield addresses, by Rev. James Reid.

"Jesus Went about Doing Good," and other Northfield addresses, by Dr. John A. Hutton.

Psychology and Religion (continued), by Rev. Prof. W. Fearon Halliday.

"He that Overcometh," and other Northfield addresses, by Rev. Melvin E. Trotter.

Ambassadors for Christ, by Rev. Charles Inglis.

Some Aspects of the Problem of Reading, by Rev. H. Gordon Ross.

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The Essentials of Christian Experience, a series by Dr. John McDowell.

The Essential and the Non-essential in Religion, by Dr. Charles A. Dinsmore.

Christ's Challenge to Youth, by Dr. A. Ray Petty.

And Others.

Voices of the Great Creator.

A series of devotional articles by Rev. Albert D. Belden of England, beginning in January:

The Voice of the Mountain—Aspiration.
The Voice of the Valley—Duty.
The Voice of the Sea—Adventure.
The Voice of the Desert—Solitude.
The Voice of the Garden—Beauty.
The Voice of the City—Fellowship.

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Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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I much value the RECORD, both for the devotional and expository parts, and particularly for the wide touch it gives one with the Lord's work in all parts of the world. A short visit to the United States during our last furlough meant interest that is kept up by what we get about things there in each month's RECORD. God bless the RECORD, and keep it true, and all the work at Northfield!—From China.

OUR BOOK TABLE.

Racial Realities in Europe, by Lothrop Stoddard. Charles Scribner's Sons, New York. 252 pages, with three maps. $3.

Mr. Stoddard, the well known expert on race questions, believes that race is the basic factor in human affairs: race, not environment, climate, ideals, institutions, or any other factor that may at one stage or another have influence.

In this book he confines his study to Europe, except as America is affected by immigration. He sees three dominant races in Europe: the Nordic, now inhabiting the northern coastline from Scotland to Finland and Scandinavia; the Mediterranean, in Portugal, Spain, the south coasts of France and Italy, Greece and the Balkans; while the large area between, from France to Russia, is occupied predominantly by Alpine stock. These races are different in physique, mentality, temperament, and other marked ways, and they display their racial qualities in national affairs, as he shows in successive chapters devoted to the leading nations. He says there is no "Latin" race, or "Slav" race either.

As he looks toward the future he sees a new factor that is the hope of civilization, namely, the scientific spirit, with its insistence on realism, truth. Scientific knowledge, hitherto employed mainly in material discoveries and mechanical inventions. must be increasingly applied to man. Tremendous changes in our laws, politics, social relations, are inevitable: changes that scientific methods will effect by evolution, not revolution. The fundamental aspect of the new scientific realism, he says, is racial reality. Applied to America, he approves the present immigration restrictions, which preserve the preponderance of Nordics and so continue the strain by which this nation was founded and dominated.

Mr. Stoddard writes with such conviction that one has to agree with him, at least in general. But perhaps a reviewer of Mediterranean or Alpine or other racial stock might tell a different story.

Father Price of Maryknoll. The Catholic Foreign Mission Society of North America. 91 pages.

Father Price was a Roman Catholic priest in North Carolina, born in 1860 of English and Irish stock. His mother was a convert to the Roman Catholic church from Methodism. His father was an Episcopalian, but as the memorial records, "shortly before his death, moved by the good example of his devoted wife and his children, he embraced the true Faith." They had ten children, of whom one boy entered the priesthood and two girls became sisters in the community of Our Lady of Mercy.

Father Price was at first an indefatigable and tireless country priest in North Carolina, with great schemes in his mind for a religious missionary order for the South, but at the Eucharistic Congress at Montreal in 1910 he met Father Walsh of Boston, of the Society for the Propagation of the Faith, and thenceforth the two devoted themselves to the development of foreign missions, and especially to the work of the Maryknoll Seminary, which has become a real center of the foreign mission spirit in the Roman Catholic church in the United States.

Not content with preparing others, Father Price's own heart was resolved upon going, and in 1918, though at the age of 58, he left with three young priests from Maryknoll for Southern China. He was not able to learn the language, and he died of appendicitis in less than a year, but he left behind him in Yeung Kong where he worked and in America the memory of a zealous, humble, but resolute soul.

His was a real life, and it is an inestimable blessing to any missionary undertaking to have its foundations laid in such unwithholding devotion.—R. E. S.

Felix Westerwoudt, by His Sister. The Catholic Foreign Mission Society of North America. 115 pages.

This is the affecting story of the brief life of a truly devoted man.

Felix Westerwoudt was a native of Amsterdam, Holland, born in 1861, in a devout and pious home. He early felt the call to the priesthood and to foreign missions, and was prepared for his life work, all too short, at the seminary of Havegeld, near Leyden, and then at Mill Hill, the college in England of Saint Joseph's Society for Foreign Missions, founded by Cardinal Vaughan. Felix entered Saint Joseph's College in 1883, and left in 1885 to go to Borneo. For thirteen years he labored among the Dyaks at Singhi in Northern Borneo, alone, with no converts or scholars for years, enduring with good cheer and even eager joy the most extreme hardships, and then laying down his life, exhausted and broken with sickness, as the seed corn of a fruitful mission built up on his devotion and sacrifice.

It is the sort of story which shames all self-indulgence and the complaints which spring from conditions a hundred times

more comfortable than those of Westerwoudt's life. We may disagree with some of the ideas represented in such a story, but we can only admire and revere such consecration and cheerful courage.—R. E. S.

Laughing Buddha (The): A Tale of Love and Adventure in Western China, by James Livingstone Stewart. Fleming H. Revell Co., New York. 347 pages, with frontispiece. $2.

Under the title of "The Laughing Buddha" the Fleming H. Revell Co. has brought out a romance, which, if it fail of extraordinary popularity, will be because to the Occidental critics the tale will seem incredible. Those who know China know that it is not. The author is James Livingstone Stewart, who spent many years in the University of Cheng-tu, the most beautiful capital of interior China. Mr. Stewart has undoubtedly taken his characters and incidents from the real life of the Chinese hinterland. Yet these incidents and characters are more dramatic in their settings and astounding in their exhaustion of the whole gamut of human emotions than anything Fielding, Smollett, Defoe and Dumas gave us in their stories.

Mr. Stewart takes an orphan boy in the shadow of Tibet, and follows him in the successive steps by which he mounted to high military command. Hardships and hazards, not possible on this side of the world since the Dark Ages, make the boy. At one time he descends into the depths of Chinese mendicancy, and in China it is deep beyond anything we know. He demonstrates in his character that high personal courage is in the Chinese race as strongly as elsewhere. He draws clearly China's astounding disregard of caste on occasion. He shows that love is influenced in the East by much the same factors that it is in the West. And more than anything else he proves that the soul-search for truth is universal and burns as intensely within the breast of a Chinese outcast as it does in your heavy, oil-burning philosopher in a house full of books.—Victor Murdock.

Various Themes.

Concerning the Soul, by James Alexander Robertson. George H. Doran Co., New York. 256 pages. $2 net.

A brilliant production. One marvels at the wealth of literary and philosophic allusion that illumines every page.

The title suggests the contents. The chapters are in part as follows: "Is there a Soul?" "What is the Soul?" "Why Comes the Soul?" "Whither Goes the Soul?" "Lost Souls," "The Reunion of Souls," "Do the Souls of the Dead Ever Return?"

These are lectures or sermons which Dr. Robertson delivered from time to time before congregations to which he ministered. The general atmosphere is that of the scientific or philosophic thinker. The thoughts of men of all ages are cited. The Biblical allusions are of course many. Christ is quoted as final authority, but the approach to the subject is that of the modern scientific investigator. There is besides a great fund of poetic quotation. Indeed, the writer is a poet. The book closes with a poem of considerable length of which he is part author. His prose is cast in highly figurative speech, making it most readable and attractive to the average man.—S. C. H.

Knowledge of God in Johannine Thought, by Mary Redington Ely. Macmillan Co., New York. $1.50.

A fine example of research work. Its purpose is the discovery of the causes at work which produced in the mind of the author of the Gospel of John an emphasis upon knowledge of God as essential religion.

The date assumed for John is the early decades of the second century, which presumably rejects its apostolic origin. But for the most part her argument is little affected by it.

The use of the word knowledge is followed with care and insight in a study of contemporary religions, including the Greek mysteries, Gnosticism, and lastly Paul. In her study of Paul Miss Ely (of Vassar College) lays stress on his conversion as taking place in a state of ecstasy, but it is rather surprising to read that "knowledge remained for Paul a gift of the Spirit, which man receives by the grace of God, whose gateway into human experience was the gateway of ecstatic conversion." It is a mistake to imply that Paul wished his converts to experience ecstatic visions as of the essence of Christianity, for he said he would rather speak five words with understanding than ten thousand in an unknown tongue. Taking it all in all, the author reads more of the Hellenistic mystery religions into Paul than the facts of the case warrant.

When she comes to John she finds that "knowledge of God is the goal. This is life eternal. But mystical union with Christ is the means through which it is attained, and mystical union with Christ is contingent upon belief that he was what he claimed to be." Knowledge therefore rests on evidence. The words and works of Jesus are presented as proofs that he was actually the Son of God. Knowledge with John has therefore a rational element in it, requiring study and reflection on the words and works of Jesus.—S. C. H.

Meaning and Value of Mysticism (The), by E. Herman. George H. Doran Company, New York. 398 pages. $3.

This is the second impression of the third edition of the well-known work by Mrs. Herman, the first edition of which appeared in 1915.

It is a book of great profit to those who

seek a sympathetic introduction to the study of a characteristic and significant phenomenon of Christianity.

The author evidently traversed the field of the literature about mysticism, and diligently studied the writings of the great mystics, these latter constituting the proper sources in any investigation of the subject. But the book is not only thus authoritative, it has also an added quality, owing to the writer's understanding of the materials with which she dealt. Her insight is manifested on almost every page. Thus she presents something more than a critical estimate of mysticism as well as something more than a mere survey of its phenomena.

Finally, the style is always pleasing and frequently of marked distinction.—W. O. S.

Soul-Winning Sermons, by T B. Uber, 4549 Gibson Avenue, St. Louis, Mo. 105 pages, with frontispiece. 50 cents.

Fifteen sermons, five under each of three heads, "Reconsecration," "Conviction," and "Decision."

Mr. Uber preached these sermons in a 3-weeks' series of meetings in his church, as a result of which 100 were added to the church. The sermons are textual and doctrinal, popularly phrased and carrying a sincere and earnest tone.

AMONG THE LATEST BOOKS.

Child in the Temple (The), by Marion Gerard Gosselink. George H. Doran Co., New York. 164 pages. $1.50.

Communion Addresses, by Representative Preachers. Doran. 192 pages. $1.75.

Daring of Jesus (The), by Ashley Chappell. Doran. 148 pages. $1.60.

Education of Negro Ministers (The), by W. A. Daniel. Doran. 187 pages. $1.50.

Faith, the Falsity, the Failure of Christian Science (The), by Woodbridge Riley, Frederick W. Peabody, and Charles E. Humiston. Fleming H. Revell Co., New York. 408 pages. $3.50.

Finding God in Books, by William L. Stidger. Doran. 240 pages. $1.75.

Holy Bible: New Opal, Black-Face, Self-Pronouncing King James Version. Thomas Nelson and Sons, New York.

Honey Out of the Rock, by Babette Deutsche. D. Appleton & Co., New York. 129 pages. $1.50.

How to Enjoy the Bible, by Anthony C. Deane. Doran. 219 pages. $1.25.

Master Life (The), by W. P. Livingstone. Doran. 405 pages. $2.50.

Mother and Son, by Robert Norwood. Doran. 72 pages. $1.50.

Mother of Jesus (The): Her Problems and Her Glory, by A. T. Robertson. Doran. 72 pages. $1.00.

New Psychology and the Christian Faith (The), by Frederic C. Spurr. Revell. 190 pages. $1.50.

Paul of Tarsus, by T. R. Glover. Doran. 256 pages. $2.00.

Red Blossoms: A Story of Western India, by Isabel Brown Rose. Revell. 288 pages, illustrated. $1.75.

Roman Converts, by Arnold Lunn. Scribners'. 275 pages.

Selected Poems of Charles Hanson Towne. Appleton. 139 pages. $1.50.

Sermons on Old Testament Characters, by Clovis G. Chappell. Doran. 170 pages. $1.60.

Sheldon, Charles M.: An Autobiography. Doran. 309 pages. $2.50.

Standing up to Life, by Frederick A. Atkins. Revell. 155 pages. $1.25.

Tarbell's Teachers' Guide to the International S. S. Lessons, 1926, by Martha Tarbell. Revell. 432 pages, illustrated. $2.

Through Eternal Spirit, by Joseph F. McFayden. Doran. 255 pages. $2.

Use of the Old Testament in the Light of Modern Knowledge (The), by John Edgar McFadyen. Doran. 256 pages. $2.

What Jesus Read: His Dependence and Independence, by Thomas Walker. Scribners'. 125 pages. $1.50 net.

Women of the Bible (The), by Isabella Reid Buchanan. Appleton. 115 pages. $1.25.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

November 1. The Fight against Strong Drink. (World's Temperance Sunday.)

Ephesians 6. Lesson portion, 10-20.

Strong drink as an enemy is assumed as one application of the lesson portion. Indeed it is an enemy of the individual, of the community; an enemy of the home, of the church, of the school, of business, of good government; an enemy of morals and of religion. An all-round enemy of soul and body.

However, it is not the kind of enemy Paul is writing about. His subject is the warfare of Spirit-filled believers against unseen but real enemies in the spiritual realm: the unseen spirit-forces which it is believed are behind strong drink and every other agency of sin.

The believer's strength, 10.

Strong not in his own power, but "in the Lord and in the power of his might." The phrase "in the Lord" occurs 35 times in this short epistle. It is the key to Paul's thought about the believer's standing and safety. Without this the armor would be vain, for it is always the man inside the armor that counts.

The believer's foes, 11, 12.

Obviously Paul is not using mere figures of speech, vague symbols. He is not talking of mere evil influences without or tendencies within. Nor is he referring to mere

flesh and blood enemies. There is no clear statement in Scripture of Satan's kingdom, if there is such, but even though we do not know just what the words mean, they stand for terrible realities.

Paul believed in real evil beings who try to harm the soul: hosts of evil organized under the devil and other master-spirits of different ranks. The believer's life on earth is not a picnic: it is an unceasing conflict with all the forces that are hostile to God and that are just as real as God.

Such teaching is not commonly heard today. As a result, prevailing doctrines of temptation and sin are mighty thin.

The believer's armor, 13-17.

Empowered within, the believer must also be armored without. The armor is the outward manifestation of inward character and strength. The analogy should not be pressed too minutely.

Paul wrote this epistle while he was a prisoner in Rome, chained to a Roman soldier. The Roman soldier's armor suggested an outfit for the believer from the armory of grace.

No part of the armor is self-provided, or of man's devising. It is all of grace. "Put on" for equipment; "taken up" for use.

The soldier's duty is to stand his ground and to withstand until victory is his, the one offensive weapon being the Word of God.

The believer's constant attitude, 18-20.

Paul now drops his figures of speech, urging unceasing prayer, personal, intercessory, especially for himself,—not that he might be released from the Roman prison, but that he might boldly fulfil his mission while there. Even the soldier must and may rely upon prayer.

November 8. Paul's Farewell at Miletus.

Acts 20. Lesson portion, 25-38.

We left Paul two weeks ago in Ephesus in the midst of a riot. Leaving there, he continued his (third) missionary journey, as purposed (19. 21), through Macedonia and Greece (1-3). On account of a plot of the Jews his return trip was over the same course, thence by ship to Troas, and from Troas to Miletus (3-16). The route should be followed on a map, noting any incidents at stopping places, the friends who accompanied him, etc. What Paul's visit must have meant to those isolated groups of believers!

From Miletus Paul sent to Ephesus for the elders (presbyters) of the church there, in order that he might say farewell to them and give them a formal charge as officials (17). It is the only recorded address of Paul to a body of believers, and has to do with matters personal to himself and them, and with church doctrine and order. May we regard it as a typical address?

In this address Paul is direct and challenging. First he recalls his own life and ministry among them at Ephesus (18-21). Then he speaks of his immediate plans and all they involve (22-24). This brings us to the lesson portion.

Challenge, 25-27.

Paul says he is "pure from the blood of all men,"—that he has faithfully discharged all responsibility for their spiritual standing because he has declared all the counsel of God. He has preached a full gospel, not shunning those aspects that sinners dislike, nor falling short in all that God promises and provides in Christ Jesus.

How will it be with preachers and teachers in this day if they fail to preach and teach all the counsel of God? And what about those who reject such counsel?

Warning, 28-32.

The significant matters here are what Paul says about the elders and the church. The Holy Ghost made them overseers (bishops). Their administrative responsibility is to feed the blood-bought church. After the personal ministry of the apostles has ceased, perils will arise from without and from within,—wolves and apostates,—which it will be their duty to cope with. Has Paul arranged this meeting in view of these future perils?

But though Paul is leaving them, they have God and his word. These are their resources in times of peril.

After some more personal remarks and exhortations (33-35) Paul closes with prayer. Then an affecting scene occurs, as his hearers show their regard for him in Oriental fashion. What love and devotion! It reveals the more tender side of Paul's ministry. The same spirit may be found today more especially in heathen lands where converts are few and isolated, and appreciative of their fathers in Christ.

It all reads like the account of an eyewitness.

November 15. Paul's Arrest in Jerusalem.

Acts 21. 17 to 22. 30. Lesson portion, 21. 27-39.

Paul's third missionary journey ends at 21. 16 with his arrival at Jerusalem, for he is arrested before he has been there a week, and remains a prisoner of Rome and of Jesus Christ (Ephesians 3. 1, etc.) for five years. A sad outcome of a visit that was undertaken with generous impulses!

Instead of condensed history, which is so common in Acts, Luke now writes in greater detail. He recognizes that Paul is at a crisis in his career.

The incidents are obvious, but our interpretation of them will be governed by our opinion about Paul, whether he came to Jerusalem in a spirit of self-will or by the direct leading of God (compare 19. 21 with

21.4). But in either case the incidents show Paul to have been the victim of two glaringly false charges.

(1) Misrepresented by the Jerusalem Christians, 21. 18-25.

After the warm welcome given Paul upon arrival (17), he had a conference with the church leaders, when he related the triumphs of the gospel in foreign fields. Of course the Jerusalemites glorified God, but they turned immediately to a more personal matter, namely, that Paul was regarded as not orthodox because, they were informed, he taught Jews to abandon the Mosaic law.

The charge was quite false, but without seeking to get the truth they proposed a plan by which Paul should give concrete proof of loyalty to Judaism. Paul's policy was to be a Jew to Jews if he could win some to Christ, and he held that rites and ceremonies were nothing one way or the other (1 Corinthians 7.18-20), so he consented to the plan.

Was the proposal good? Was Paul right in adopting it?

His action may be viewed in two ways. On one hand it may be said that he showed a big conciliatory spirit, in no way violating his known principles. On the other hand it may be said that this man who had fought Judaism in the foreign field, who had written the epistle to the Galatians to scotch it, who held that the ceremonial law was done away in Christ, is now guilty of unworthy concession or compromise to gain the good opinion of a lot of nobodies.

(2) Misrepresented by the Asian Jews, 21. 26-29.

The plan was coming along successfully, and the seven days (of Pentecost? of the vow?) were ALMOST ended, when an unconsidered factor upset everything.

Of course there would be Jews from Roman Asia at the feast, and they had lost none of their hatred of Paul. Here was another chance at him.

They charged falsely that Paul discredited the nation, the law, the Temple. Paul loved the nation, and only taught that the law and the Temple had their fulfilment in the gospel (read 24.14-18; 26.6, 7, 22). They further "supposed" he had brought a Gentile into the sacred Temple precincts, and this false supposition was exaggerated into "Greeks" (28).

So the plan, instead of bringing about peace and goodwill, ended in a fanatical religious riot.

The murderous intentions of the Jews almost succeeded, but Paul is rescued—not by fellow Christians whom he is trying to conciliate, but by Roman soldiers!

Was Paul in the path of God's will? Facts and arguments can be tabulated pro and con; but at any rate Paul was not forgotten by God, or outside his love and care, for the next night the Lord stood by him and cheered him up, and commissioned him to witness at Rome (23.11). Rome is still his goal!

November 22. Paul before Felix.

Acts 23 and 24. Lesson portion, 24. 10-16, 22-25.

Paul is now in Cæsarea, having been hurried from Jerusalem by Commander Lysias because of another Jewish plot against his life. Paul had the commander to thank for being rescued twice inside about 48 hours from his murderous fellow Jews. Events moved fast when their further plot to kill Paul became known: he has left Jerusalem for the last time, and is a military prisoner in Cæsarea, the Roman capital.

The hearing before Governor Felix occurred five days later, and is notable for the breakdown of the prosecution, the courage and fidelity of the accused, the weakness and venality of the court.

The Jewish leaders had brought along a spellbinder who could present their case in Latin. His address reads like a schoolboy's speech, falsely flattering the governor, calling Paul some nasty names, but offering no evidence.

Paul's defence, 10-21.

Paul does not need a lawyer, but conducts his own case with courtesy, tact, skill and courage, showing no excitement and no resentment against his accusers.

He meets the charge of sedition (5) by saying the time was too short (11), by denying improper actions (12), and by a challenge to produce proof (13).

The charge of sectarianism (5) he meets by asserting that he has the same God, the same Bible and the same hope as the Jews (14-16).

As for the remaining charge of sacrilege (6), his purpose in coming to Jerusalem and his conduct while there proved its falsity (17, 18).

It was a great speech, combining personal defence with a statement of Christian belief, even though Paul did not name the name of Christ.

Felix' decision, 22, 23.

The prosecution failed and Felix should have dismissed the case; but the defence failed too,—Felix defers decision, and Paul remains a prisoner.

The next two years, 24-27.

Two years are covered by the next few verses. Paul sees four aspects of Gov. Felix' character.

(1) An inquirer concerning faith in Christ Jesus.

(2) A moral coward. Evidently he was not a sincere seeker after truth, since he deferred decision once again. As Paul reasoned of morality, self-mastery and coming judgment, not attacking Felix' sins but pre-

senting that side of the gospel which Felix could best understand, and which he needed most as a man, Felix was terror-stricken. He was not dead to impressions for good, but he was not ready to break away from sin.

(3) A grafter. Did Paul have money, which, however, he would not use dishonestly to secure discharge? Or was Felix following his usual policy?

(4) A politician, and Paul was the victim of his playing politics.

Paul's contact with Felix shows what a great and fearless preacher he was. He did not trim his message in these private sessions, he did not philosophize, but struck terror to the heart of those sinners in high life by practical presentations of the gospel. Society needs that terrifying preaching today, to arrest abuses of sex relations, violations of the Constitution, and other sins and crimes, alongside which Felix is not so morally culpable.

But how Paul's character as set forth in verses 14-16 shines alongside Felix's!

November 29. Paul before Agrippa.

Acts 25 and 26. Lesson portion, 26. 19-32.

We left Paul bound in the military prison at Cæsarea under deferred sentence. Festus succeeded Felix as Roman procurator. He was a different type of man and official, —prompt in action, firm in his Roman sense of justice.

The lapse of two years had not abated the Jews' hatred of Paul, and they immediately tried to work the new governor, meanwhile concocting a third plot to kill Paul. But Festus proceeds in an orderly way. Paul, hopeless of securing justice, and anticipating murder if he should be released, appeals to Cæsar.

This took the case out of Festus' jurisdiction, but he had no formal charge to send to Rome with Paul (25. 26, 27). So when King Agrippa and Bernice arrived on a complimentary visit, Festus spoke of the case, and Agrippa requested to hear Paul himself. It was therefore not an official trial, but only a hearing at Agrippa's request.

The setting is given in 25. 23. It was doubtless the most aristocratic audience Paul ever addressed. Festus states the situation, and Agrippa tells Paul to go ahead.

The address that follows is recognized as one of the noblest passages in the Bible. Paul is now about 60 years old, and he rises to unequalled heights of eloquence and power. It is not so much a refutation of charges made against him, nor a personal defence, as a statement of his religious experiences,—his early life, his persecuting zeal, his conversion and commission by the risen and living Christ, and his consecration to the work of the gospel ministry. His conversion is still vivid in all its details though it happened twenty-five or thirty years before. Paul speaks with a sense of happy freedom before Agrippa.

Obedience to the heavenly vision, 19-23.

Apparently Paul was free to say yes or no to the call of Christ. Few decisions in human history were more momentous than this.

It made Paul a city missionary, a home missionary, and a foreign missionary (20).

It was an unbroken obedience, not in his own strength, but by help received from God (22). "Continue" is a great word in Christian life and service.

While some may have similar visions of the risen Christ today, for most of us the vision comes through the Word. The way to test a vision is to obey it, to see if it can be realized in actual experience. Heavenly visions must be met by human response. And our obedience must be sustained by God's help. Do we avail ourselves of it to meet our duties at home, at school, at business, in Christian service, in all life?

Effect on Festus, 24, 25.

Paul had asked for a patient hearing (3), but Festus could not sit quiet under Paul's enthusiasm, and breaks in with an interruption. Did he speak in ignorant astonishment, or in impatient anger, or in the excitement of the moment, or in unbelief, or by way of taunt?

Certainly Paul was mad from his standpoint. If Christianity is not true, Paul was sure enough crazy. Either that, or filled with the Spirit!

His ready answer is not that of a madman,—courteous, dignified, self-possessed.

Effect on Agrippa, 26-29.

From Festus Paul turns to Agrippa with a feeling of being better understood. Was there something in Agrippa's face or manner that led Paul to put to him the heart-searching question of verse 27? Why did he challenge Agrippa, and answer for him?

But when Agrippa speaks for himself it is not in serious vein. The sequel shows no trace of conviction, no change in purpose or life. He appreciates Paul's object in trying to convert him, and expresses an estimate of Paul's unanswerable argument from fulfilled prophecy, but he will not answer Paul's question. Agrippa was not the first man, nor the last, to dodge a soul-awakening question by a jest or a sneer, half amused, half angry perhaps.

Paul meets his raillery with deep earnestness. Agrippa may sneer, but Paul will pray.

It broke up the gathering.

Unanimous opinion, 30-32.

The historical value of the episode is that once again Paul is vindicated by Roman and Jewish civil authorities.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Can We Live by the Golden Rule?

Matthew 7. 12; Leviticus 19. 18; Galatians 6. 1. November 1.

The story is told of a Welsh clergyman preaching on loving one's neighbor as one's self.

"In following this command," he said, "we are greatly inferior to animals." Then he told of seeing two goats meeting one another on a narrow plank across a stream. They could not pass each other without one thrusting the other off. So one carefully lay down and let the other step over him.

Those that say the Golden Rule is impractical, let them recall this story of the two goats!

* * * * *

While waiting in the outer office of a telephone company, writes one, I overheard the following conversation:

"He's a patient man. I was flustered, and gave him the wrong number four times, and he said so kindly, 'You have given me the wrong number four times, operator: try again, please!' I'd like to meet that man."

"What's his number?" asked another girl.

When she was told she said: "I know him! He's our minister: and if any one ever lived the Golden Rule, that man does."

Said the first girl: "I'm going to hear that man preach from now on."

* * * * *

"These insurance companies that you mention are all good," said an agent to the president of a large business concern. "The question is, What kind of insurance do you want?"

"I'll give you ten minutes to tell me about yours," replied the president. "I did intend to shut the door in your face, but as you are the first man who has allowed that there can be any company good but his own, I'll listen to you."

Following the Golden Rule will help you to appreciate the worth of another man's work or goods.

* * * * *

A young man ill in hospital received each week a box of delicacies from his mother. When thanking her for the second box he wrote:

"Mother dear, next time you send a box, please send something that can be passed around!"

If to some of us there is given "good measure," remember:

'Twas not meant for thee alone:
Pass it on!

Look not every man on his own things, but also on the things thy brother hath not which could be supplied by thee!

What Can Young People Do for International Friendship?

Matthew 28. 19, 20; Acts 17. 22-31; Galatians 3. 26-29. November 8.

One of the most effective posters used in England during the war depicted a child on an old man's knee. The child was asking, "Grandpa, what were you doing during the Great War?"

The time will come when that question will be asked concerning us. What are we doing in the struggle for international friendship?

* * * * *

To a statement a speaker recently made, that Great Britain and the United States could whip the world, Bishop McDowell replies:

"What do they want to whip the world for? What would be the gain? Why, the combined efforts of these two great nations could save the world and give it peace in a single decade! Whip the world? Yes, but with peaceful weapons such as supporting the World Court of Justice, fraternizing with those who come to us, seeking to understand them and their national history, achievements and ideals, sending relief to the suffering,"—for all such efforts spell international friendship.

* * * * *

A non-Christian, an employee at a mission station in Peru, once said to a missionary:

"If the gospel you preach were generally accepted, we should need no prisons, could do without magistrates, and be at peace among ourselves and with all the nations on earth."

Nothing makes better friendships, national or international, than the good old gospel: and you young people can carry it afar.

Sudden, before my inward open vision,
Millions of faces crowd up to view:
Sad eyes that say, For us there's no provision,
Give us your gospel too!

* * * * *

Twelve years ago a Biblewoman, passing through a village in India, gave a copy of Matthew to a boy. Recently she visited the place again, found the boy now grown to manhood, and asked him what he thought of Jesus. The young man answered:

"He's the world's redeemer."

And he confessed his readiness to be a Christian.

When we get an individual or a nation

to make such a confession as that, we have gone a long way toward solving international relationships. Then let each of us do our bit in the distribution of the Word of life, which not alone changes individual lives, but is also the hope of nations!

* * * * *

The leaven of friendliness and good will among nations will spread as fast as individual suspicion and prejudice are cast out. Let us help transform the spirit of distrust and hatred!

How Can We Overcome the Spirit of Lawlessness?

Romans 13. 1-8. November 15.

"Take mighty good care of the boy!"

Out of one ragged street-boy came the best governor Alaska has ever had,—Governor Brady.

Out of a boy who warmed his bare feet on frosty mornings on the warm spots where the cows had lain came a president, —McKinley.

Such tales could be duplicated by the thousand.

Josiah Strong said the only way to save our courts of justice is to save the boy.

* * * * *

"Our Constitution has been attacked in the past, and it is inevitable it will be attacked in the future. Our danger in this respect lies not so much from without as from within: our peril will arise from the ignorance and indifference of our own citizens. This being true, then it naturally follows that our safety lies in education."—Flora Lovenecker.

Since it ought to be a part of man's religion to see that law is respected and not violated, how can we expect to train law-abiding citizens when we take the Bible out of the schools?

* * * * *

A boy had violated the regulations and the spirit of the school life and was promptly expelled. His two brothers developed a huff, and were going to quit school with him when the father arrived on the scene. His remarks were brief and to the point.

"You are not going to leave school!" he said to them. "You are going to stay here and redeem the family name, that is, if my money holds out and the faculty are willing. And I want to tell you this, and I want to say it in the presence of the president of this college, if Bill had not been expelled for what he has done you would not have had to call on me for money to get you home. I would have come up here myself and taken you home."

Law observance must be taught by parents. The germ of lawlessness is disobedience of parental authority.

* * * * *

What is the meaning of the lawlessness that is being uncovered in the seats of the mighty these days? Does it mean that those in public office are worse than those out of office? Ah, no! The man in office is likely to shape his conduct by what he thinks the people out of office will tolerate in him. For instance, when an employee of the post-office steals, he simply chalks on a bulletin-board his estimate of the honesty of the American people. He practically says, "They would do it themselves if they had a chance, and they won't do anything very bad to me."

Corrupt legislators are the offspring and index of a corrupt public opinion.—George William Curtis.

God's Bounties: How Can We Share Them with Others?

Deuteronomy 28. 1-9; Matthew 25. 34-40. November 22.

A boy carrying home a loaf of bread was met by a man who asked:

"What have you there?"

"A loaf of bread, sir."

"Where did you get it?"

"From the baker."

"Where did the baker get it?"

"He made it."

"Of what did he make it?"

"Flour."

"Where did he get the flour?"

"From the miller."

"Where did the miller get it?"

"From the farmer."

"Where did the farmer get it?"

"From God," whispered the boy, as the truth began to dawn upon him.

Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill are the wheat, and the shower,
And the sun, and the Father's will!

Our bounties speak of the unseen will of God. To put the lives of others into line with this will is to put them in touch with the source of nature's bounties.

* * * * *

Ten years after the Puritan's first Thanksgiving,—years of terrible winters, scanty harvests, terrors of wild beasts, disease and loneliness,—Governor John Winthrop wrote back home:

"We are in Paradise! We have not the fat mutton and beef of England, but our Indian corn answers for all. We have God and Jesus Christ: what need we more?"

Suffering and need make God's bounties seem more precious to us. A Christian should emerge from the clouds of ill-fortune with keener vision and great sympathy for the adversities of others.

* * * * *

A business man awaiting a train in a crowded railroad station bought a paper from a wizened, shrieking newsboy. The

boy followed him every day thereafter with a wistful face, calling a car for him, etc.

"Do you know me?" asked the man one morning.

The wretched-looking lad laughed and replied: "No, but you called me 'My boy' one day. I like to do something for you. I thought before I was nobody's boy."

May God's bountiful kindness to us so move upon our hearts that like this newsboy we will be watching for opportunities to show to him the depth of our gratitude and appreciation by helping others!

* * * * *

Here are some of God's bounties that deserve the thanks of every man, woman and child:

For morning and the hopes of day,
For hours to work and hours to play,
For courage and contentment here,
For trust to strengthen, joy to cheer,—
We praise thee, Lord!

For evening and the duties done,
For every strife of conscience won,
For hours to dream and hours to rest,
For all thy love made manifest,—
We bless thee, Lord!

For home and those who love us there,
For friends and kindred everywhere,
For life, and for the life to be,
Eternal fellowship with thee,—
We thank thee, Lord!

Victories of Christian Friendliness in China.

Acts 2. 38-47. November 29.

Did you know that a campaign of cradle internationalism has been inaugurated by the World Association of Daily Vacation Bible Schools, and that it is being carried on by correspondence between boys and girls in 3000 Daily Vacation Bible schools in China and children enrolled in similar schools in the United States and Canada, and that the latter are raising in pennies and nickels a $10,000 offering to help Chinese children, 60,000,000 of whom have no schools whatever?

These beneficiaries have been writing individual greetings and thanks to the American and Canadian children, and letters of good will have been sent by the latter to the little Chinese.

* * * * *

The victories achieved in China by the Red Cross can hardly be overestimated. Through this organization's friendly spirit the Chinese belief of malicious intent on the part of missionaries has in some sections been overcome. People come to the medical missionary now who once fled from him. When six millions of China's people were left homeless by the floods, the Red Cross workers came on the scene, broke down the spirit of old China, and made friends for life.

* * * * *

Western education has opened up new gateways for the girls and women of China. Men are now teaching their wives, and under police protection girls are allowed to attend school.

A missionary writes that he recently saw a man in church with a baby in his arms.

"A boy?" he asked.

"No, a girl," the Chinaman replied. "I am the happy father of six girls."

What a victory for Christ is such a transformation in a country where girl babies are not wanted and not preserved alive! Woman, ignorant, has made China Buddhist, wrote another missionary: will not woman, educated and saved, make China Christian?

* * * * *

When in the late nineties two young Chinese women returned from America with unbound feet, and with doctor's diplomas from a leading university, a group of wide-awake, progressive young men were so impressed that they formed a compact never to marry a girl with bound feet, and they organized themselves into an anti-foot-binding society.

These two girls were beneficiaries of the Boxer Indemnity Fund. Upon whomsoever this fund is used, and wheresoever it is known, confidence and friendliness between China and America are established.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

NOVEMBER, 1925.

SUNDAY, 1st. *Six days shalt thou work, but on the seventh day thou shalt rest. Exodus 34. 21.*

Man is a seven-day clock. He is made to run for a distinctly assigned period. Six days for labor and one for rest. We need the labor to earn and prepare us to enjoy and profit by the rest: we need the rest to enable us to grapple our life work with zest and energy. It is a miserable existence that has no rest, and equally so one that lacks labor.—F. B. Meyer.

MONDAY, 2nd. *Jesus saith unto her, Give me to drink! John 4. 7.*

This illustrates how full the world's com-

mon walks are of Christ. We never know when we are to meet Christ. He waits for us in all the paths of life.—J. R. Miller.

TUESDAY, 3rd. *Sin shall not have dominion over you: for ye are not under the law, but under grace. Romans 6. 14.*

If you cannot be a Christian where you are, you cannot be a Christian anywhere. It is not place, but grace.—G. Campbell Morgan.

WEDNESDAY, 4th. *He shall call upon me, and I will answer him. Psalm 91. 15.*

Prayer is not monologue, but dialogue: God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that he will listen to mine.—Andrew Murray.

THURSDAY, 5th. *She hath done what she could. Mark 14. 8.*

It isn't the thing you do, dear,
  It's the thing you leave undone
That gives you a bit of a heartache
  At the setting of the sun.
The tender word forgotten,
  The letter you did not write,
The flower you did not send, dear,
  Are your haunting ghosts at night!
—Margaret E. Sangster.

FRIDAY, 6th. *He came unto his own, and his own received him not: but as many as received him, to them gave he power to become the sons of God. John 1. 11, 12.*

HIM,—mark you,—not a dogma, not a creed, not a myth, but a PERSON.—D. L. Moody.

SATURDAY, 7th. *O wretched man that I am! Who shall deliver me from the body of this death? I thank God through our Lord Jesus Christ. Romans 7. 24, 25.*

Our Lord's blessedness amid all his labors and burdens and sorrows arose out of this, that his motives in all that he did were good. His eye was single, therefore his whole body was full of light. He had a clean heart, and clean hands, and a clean and a peaceful conscience in all that he did. —Alexander Whyte.

SUNDAY, 8th. *Upon this rock I will build my church; and the gates of Hades shall not prevail against it. Matthew 16. 18 (R. V.).*

That is the church I belong to, the church impregnable, unconquerable, marching out in perpetual triumph into the ages beyond. That is Christ's estimate of the church.—G. Campbell Morgan.

MONDAY, 9th. *Bless the Lord, O my soul, and all that is within me, bless his holy name! Psalm 103. 1.*

There is nothing in my body, soul or spirit that God cannot sanctify wholly. Temperament, constitution, all are his. Hold it as from him, use it as for him!—Mark Guy Pearse.

TUESDAY, 10th. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Corinthians 4. 17.*

We shall never grasp some of God's dealings with us unless we class them with that call of pain to attention. Sometimes it were cruel to let us sleep, sometimes the only kindness is to wake us. There are sorrows and failures and bitter disappointments which we can never hope to understand until we realize they are God's stratagems to fix our attention on the things which matter.—G. H. Morrison.

WEDNESDAY, 11th. *Ye have need of patience, that after ye have done the will of God ye might receive the promise. Hebrews 10. 36.*

We are reminded here of the frequent cause of doubt and unbelief. We are disappointed in not seeing immediate results. Instead of answered prayer come deeper difficulties and hotter fires, and the adversary injects his fiery darts of questioning and fear. It is then we need to remember that God's greatest purposes ripen slowly, and that we "have need of patience" to wait the fulness of his time and the unfolding of his plan.—A. B. Simpson.

THURSDAY, 12th. *All these blessings shall come on thee and overtake thee if thou shalt hearken unto the voice of the Lord thy God. Deuteronomy 28. 2.*

The world has never yet seen the prosperity that would come to a people that really lived the life of God.

FRIDAY, 13th. *He is faithful that promised. Hebrews 10. 23.*

Oftentimes it is difficult to see how certain promises of God are to be realized. We have nothing to do with that whatever! God keeps our hands off his promises quite as surely as he keeps them off his stars. If he will not let us intermeddle with his planets, he will not ask us to have anything to do with the outworking and realization of his promises. He asks that their fulfilment be left to him, and afterwards he will challenge our own life as the witness, and answer, and confirmation of all that is gracious and all that is sure in the outworking of his words of promise.—Joseph Parker.

SATURDAY, 14th. *Then Satan answered the Lord and said, Doth Job fear God for nought? Job 1. 9.*

We can't answer that question by argument, we must answer it by experience.—Harris E. Kirk.

SUNDAY, 15th. *And it came to pass, as he sowed, some fell by the way side: and the*

fowls of the air came and devoured it up. Mark 4. 4.

The path was not always hard. Once it was mellow like the rest of the field, but it had been trodden by much travel. Hearts are hardened by repeatedly hearing and not doing the truth. That is what is meant by "gospel-hardened."—George H. Hubbard.

MONDAY, 16th. *And they told him that Jesus of Nazareth passeth by. Luke 18. 37.*

None of us know the day or the hour
When God passes by,
Seeking for those he can fill with power
And raise up on high;
Seeking for those he can set apart
To share with him the plans of his heart.
—Nellie Bill.

TUESDAY, 17th. *Lord, thou hast been our dwelling place in all generations! Psalm 90. 1.*

The Christian knows no change with regard to God. If he loved me yesterday he loves me today. Let prospects be blighted, let hopes be blasted, let joy be withered, I have lost nothing of what I have in God. I am a pilgrim in the world, but at home in my God.—C. H. Spurgeon.

WEDNESDAY, 18th. *And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear. Isaiah 65. 24.*

The answer to your prayers may be nearer than you think. It may already have started by the down line, and on the wings of every moment may be hastening toward you. God will answer you and that right early.—F. B. Meyer.

THURSDAY, 19th. *Ah, Lord God, behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee! Jeremiah 32. 17.*

Look not at God through your difficulties, as you see the sun shorn of splendor through a fog, but look at your difficulties through God!

FRIDAY, 20th. *Casting all your care upon him, for he careth for you. 1 Peter 5. 7.*

What have you done with your cares? Some people murmur against God in consequence of their cares, others faint under them, other people carry them. What God tells us to do is to cast all our care upon him.—Evan H. Hopkins.

SATURDAY, 21st. *He that hath seen me hath seen the Father. John 14. 9.*

The whole Christian faith rests upon the clear conviction that God has not laid it upon you to lose him in endless abstractions, but on the contrary he would come to you ever more closely in human form and in human language, in order through your human heart to make warm, rich fellowship possible with himself.—Abraham Kuyper.

SUNDAY, 22nd. *Wherefore come out from among them, and be ye separate, saith the Lord! 2 Corinthians 6. 17.*

It seems to me that if we get one look at Christ in his love and beauty, this world and its pleasures will look very small to us. What we want is to be out-and-out for Christ, so that there will be no compromise. I believe the cross of Christ is suffering more today from people trying to serve the god of this world and the God of this Bible at the same time than from anything else. Get near to Christ and you will never want to go back to the world! People may call you narrow, but God uses a narrow man and a narrow woman.—D. L. Moody.

MONDAY, 23rd. *Paul chose Silas, and departed. Acts 15. 40.*

There are in this world many things that are thrust upon us, but we can choose our friends. In this we should be careful, taking only the best.

TUESDAY, 24th. *For thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee! Psalm 86. 5.*

Plenteous grace! Ah, we want plenteous grace to keep us humble, to make us prayerful, to make us holy; plenteous grace to make us zealous, to preserve us through this life, and at last to land us in heaven!—C. H. Spurgeon.

WEDNESDAY, 25th. *He blessed him there. Genesis 32. 29.*

Jacob was "left alone." The place of solitude. All need to be brought to this, to know what solitude with God means.—C. A. Fox.

THURSDAY, 26th. THANKSGIVING DAY. *Thanks be unto God for his unspeakable gift! 2 Corinthians 9. 15.*

My song shall be of Jesus:
His mercy crowns my days,
He fills my cup with blessings,
And tunes my heart to praise!
My song shall be of Jesus,
The precious Lamb of God,
Who gave himself my ransom,
And bought me with his blood!

FRIDAY, 27th. *Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it. John 15. 16.*

Brethren, let us retire more on God, get into closer communion with our ascended Lord, and however we may be hidden from the public gaze, there will be good fruit, and fruit that remaineth.—Rev. H. B. Macartney.

SATURDAY, 28th. *It is the Lord: let him do what seemeth him good! 1 Samuel 3. 18.*

I would we could get rid of the notion of saying "Thy will be done" with a groan, as though it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow. God's will is in the laughter, and the joyousness, and the gladsomeness of life as much as in the sorrow and the afflictions of life.—Willis R. Hotchkiss.

SUNDAY, 29th. *Now therefore are we all here present before God to hear all things that are commanded thee of God! Acts 10. 33.*

There is no greater happiness in all the world than for a man to love Christ for the mercy Christ has shown his soul, and then to open his heart outward and help to save his brethren's souls with the same salvation in which he rejoices for himself. May none of us go through life so poor as never to have known that happiness!—Phillips Brooks.

MONDAY, 30th. *A merry heart maketh a cheerful countenance. Proverbs 15. 13.*

Yes, but it is even better when a sad heart wears a glad countenance, for the world needs all the sunshine it can get.—John Brandon.

BIBLE NOTES FOR DAILY DEVOTIONS.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS.

Rev. John Gardner, D. D., Riverside, Cal.

NOVEMBER, 1925.

WHAT JESUS THOUGHT ABOUT FAITH.

Sunday, 1st. Mark 2. 1-12.

Bruce speaks of this incident as illustrating the vicarious power of faith. It is a happy phrase, and expresses one of the cardinal doctrines of our Master.

Faith is different from an intellectual conviction expressed by the "I believe" of the creeds. It is akin to the instinct which leads a man to cast himself into deep water believing that it will buoy him up, develop his powers, contribute to his joy. It is that quality which leads us to surrender our lives in loyalty to those we love, which makes us hand over our estate to a man of integrity to administer. It is belief in the fidelity of another which leads us to commit our interests to him without questioning.

This was the quality of trust exhibited by the men who brought their friend to Jesus. Their confidence in the Master was absolute. They had made promises to their sick friend based on what they were sure would be the attitude of Jesus.

It is this quality which Jesus would have us express in all our thought about God. He himself never wavered in his confidence in the Father. He knew that God heard him always, and faced the most stupendous problems in that confidence. It was not merely belief in the power of God, but in his willingness and readiness to put forth his power. What the scientist believes as he assumes the laws and powers of nature with which he experiments, the believer expresses as he assumes the laws, powers and love of God as personal to himself. The difference between the religious man and the materialist lies not in belief in powers and resources and laws of nature, but in this: the religious man believes in the purposive will of an almighty Creator, the materialist in the persistence of what came into being by chance.

It is surely wise not to build on haphazard but rational direction. This is the key to the life of Jesus, and also to his teaching.

O God, who art over all and in all, teach us thy presence and how to relate ourselves to thee! Give us courage as we confront the difficulties of life! When our friends are in need, help us to assist thee with our effort to solve their problems! In Christ's name. Amen.

Monday, 2nd. Mark 11. 22-24.

This is one of those passages which modern scholars recognize as of prime importance because it is reported by Matthew and Luke as well as Mark. It insists on the necessity of faith.

We miss the true significance of the miracles of Jesus if we look on them merely as expressions of power. Headlam well says, "The absence of anything mechanical about the healing power exercised by Jesus harmonizes with all that we learn in other ways about God's dealings with men. Jesus is not a magician and wonder-worker. His power is spiritual, and requires for its effectiveness response. He has a deep insight into all who come to him. He knows the reality of their spiritual nature, and his work shows how the spiritual can influence

and triumph over the material. This power of healing was an evidence of our Lord's spiritual authority, and he himself, when needs be, appeals to it."

The attitude of mind inculcated by Jesus is faith or confidence in the unbounded resources of the Almighty, and in their availability for us as we confront the difficulties and emergencies of life. We need not imagine what mountain was included in the gesture of Jesus. It was a barrier so large, strong, persistent; but men are made by the challenge of barriers. The biggest mountain becomes a playground to a courageous and resourceful man. Mountains of disease fall down before men with microscopes, lancets and radium. The man who lives in the spiritual world has an infinitely wider range to his faith. He is assured in mind, he does not doubt the almightiness of God.

"You shall have" is the index to the life of Christ and to the life open to the thoughts of Christ. Jesus encountered the privileges and prejudices which held his generation in an iron grip just as courageously as he faced human suffering, and he has as certainly mastered one as the other. Jesus surpassed all other men in this, that his confidence in his Father was definite and positive and universal.

A Christian man in his devotional and practical life blends reason and religion. To such the mountains must bend.

Our Father, encourage us with the consciousness of thy nearness! May we learn to be patient, self-controlled, deliberate, as we face the hard things of life! Teach us to say we can do all things in Christ who strengtheneth us! Amen.

Tuesday, 3rd. Mark 4. 40; 8. 17.

These passages emphasize some of the reasons for the failure of men to meet the emergencies of life.

The first passage shows Jesus quiet and undisturbed by hurricane. Men who had been used to fighting nature were terrified by the experience through which they were now passing, but Jesus faced it without the slightest agitation. His calmness was not due to ignorance or indifference, but to an understanding of God which made him sure that he was safe. His attitude was not foolhardy, but authoritative because enlightened. Men are most in peril when they lose their courage.

Robinson says: "A violent storm swept down from the mountains round the lake, and he was awakened by his terrified companions. They do not seem to have been making any appeal to him: they simply could not understand his placidity in the face of danger. The sequel amazed them beyond measure. Once thoroughly awakened, he rebuked the elements, and a great calm immediately followed. This was certainly not what they had expected. And Jesus used the opportunity thus presented to him to offer them some teaching. They should have had sufficient confidence in the general rightness of things not to be so terrified. They should have realized that with him in their midst no harm could befall them. There was brought up against them the strong contrast between fear and faith: the one a loss of balance and sense, the other a reliance on some power at least greater than themselves. They were helpless, but what of that?"

Our second passage shows the disciples dull and stupid, clinging to material things, seeing nothing but the challenge of physical necessity, not understanding that in the view of Jesus all problems are ultimately spiritual, even problems relating to harvesting and the provision of shelter and clothing. The disciples were living in a universe charged with infinite resources, yet too dull in spiritual perception to make the discovery or appropriate the energy available. They even thought that Jesus was as dependent on their collectiveness of mind as they were themselves.

The riches of life belong to the man of faith. He has all things, and abounds.

Almighty God, may we not be discouraged by failure, but stimulated to new effort! Help us to develop our resources! Open our eyes to the mightiness of God! May we discover thy will as we enter upon the tasks of this day! In Christ's name. Amen.

Wednesday, 4th. Mark 5. 34, 36; 6. 5, 6; 7. 24-30.

These stories bring before us the idea of Jesus that faith is a working force in life. Some one has described faith as the right hand of the soul.

In the first instance we have a woman sufferer coming to Jesus with a simple credulity which leads her to think that there is virtue even in the very clothes of him whose power is as great as his compassion. Whatever imperfection there may be in our trust, there is no imperfection in the confidence with which Jesus lays hold of the power of God and links trembling souls to that power.

In the second story Jairus had come seeking Jesus, but when tidings of the death of his daughter reached him, despair was likely to grip his heart. The Master immediately addresses himself to this fact, and insists that faith is so mighty that fear has no place in the near presence of God. In our extremity we must not imagine that our clinging to God is irksome to him. It is in such circumstances that he can discover himself to us. Jesus overheard what the messengers said to Jairus, but ignored its significance, casting himself and the suppliant on the mighty power and infinite love of God.

We miss the object of these stories if

we imagine that they are designed simply to show the miracle-working power of Christ. In each case the Master recognizes the power of faith in other people. Indeed, our third passage emphasizes that when he encounters unbelief in the souls of others there are hindrances to the expression of his own power. He could not do mighty works in such an atmosphere.

Unless we recognize this reiterated statement we shall not understand the secret of his gospel. Each of us must have trust in the existence of powers—the powers that reside in God,—to overcome all manner of disease and natural peril as well as moral weakness and spiritual incapacity. How these powers may be ultimately defined is immaterial. If ever we are able to tabulate them and define them, we shall still need to recognize them as real and as residing in God. My dissent from Christian Science in this matter is chiefly in this, that Christian Science deals only in principles whereas Jesus dealt with a personal Father and Christianity still deals with a personal God. Nevertheless, if Christian Science can do so many splendid things with an emasculated faith, what might not Christians do with a faith that is implicit in the God and Father of our Lord Jesus Christ!

The Syrophœnician woman is one of the finest characters in the gospel narrative. She had a brilliant mind and wonderful self-mastery. She did not argue any more than she resented the possible implications of the figure employed by Christ. She came to him with sincerity and with confidence, and he replied. Matthew tells us that Jesus exclaimed at the greatness of the woman's faith. Evidently faith is a quality possessing power whether expressed by people within or without the pale of the Jewish church. God is universal, and the qualities that are essential to union with him are not peculiar to one nation, but may be found in men and women of every nation.

O Lord, thou art the same in all generations: what thou hast done, thou wilt do! Help us to conquer fear, to trust in the faithfulness of our Father! Amen.

Thursday, 5th. Matthew 8. 5-13.

The incident which we are to consider today is in many respects the most important of all the records concerning the power of faith.

The centurion belongs to another nation. He comes to Jesus on behalf of his slave. He recognizes that if a cure is to be effected it must be through knowledge of and ability to apply supernatural and spiritual power. He believes that Jesus has knowledge adequate to the emergency, and also that he will use it. He thinks that Jesus in his own sphere has authority to control agencies just as really as he himself has power to order the movements of a soldier under his command. The man believed that power such as Jesus controlled was absolute, and could dispense with physical contact. Jesus recognizes the man's insight, and commends it as he seldom commended anything in his career.

Ross says we watch Jesus "exercising his healing ministry without even the opportunity of contact, healing at a distance, healing with a word. Is it too wonderful to be credible? It all depends on the views we take of him. Teletherapy may have been as natural to him as telephony, telegraphy or telepathy has become to us. If he came from the creative side of reality, is it surprising that he should have had secret access of his own to the lives that needed him, or that he should be able to ride along the track of some fourth dimension which defied the normal conditions of time and space? We know him well enough by this time to know that he worked along the lines of faith; and if faith could leap distance to clasp his feet, had not his help the power of return by the same unmapped path?" He quotes Denney's definition of faith as it was commended by Jesus. "It is that attitude of the soul which is confident that the saving help of God is present in him, and that there is no limit to what it can do. Is our faith of this kind? To have it in however small a degree is calculated to achieve prodigious results."

Peabody says: "What discipline is to a soldier, faith is to a Christian. A religious man is a man who is under authority. He goes to his commander and gets orders for the day. He says to his passions, Go, and to his virtues, Come, and to his duty, Do this; and the whole little company of his ambitions and desires fall into line behind him, because he is himself a man under authority. That is a soldier's discipline, and that is a Christian's faith."

Our Father, teach us to shoulder other people's needs and to make them our own! Deliver us from selfishness, save us from aloofness! May we learn to bear one another's burdens, and so fulfil the law of Christ! Amen.

Friday, 6th. John 3. 14-18.

Hitherto we have considered faith as confidence in the fidelity and power of Christ and of his Father. In the fourth Gospel we find faith standing for something more. It is belief in Christ himself, and acceptance of him as the Messias. The word acceptance expresses the thought of the Master as disclosed in John's Gospel, just as confidence expresses this thought in the Synoptics. We are to accept the word of the Master, to accept his authority as our judge and our saviour.

Watkins says on verse 15: "To the nonbeliever this may be but the self-sacrifice of heroism. To the believer it is light breaking

upon the darkness of his soul; it is life bursting the cold sepulcher of a deadened spirit; it is love winning its way through the scales of a hardened heart; it is mercy deeper and wider even than his sin; it is hope bracing the man to a new life of holiness; it is the Word of God, and in him he has eternal life."

In verse 16 we have a positive affirmation concerning those who "believe upon" the Son of God. In verse 18 it is the man who believes on him who is not condemned. Now it is a doctrine of this Gospel that Jesus Christ has come from heaven, that he is the Son of God and well beloved, that he has inherently or has been made a channel whereby the spirit of God can flow to others. The power he imparts to others, he has within himself.

The experience which springs out of belief in Christ is described in the phrase eternal life. Garvie says, "It is a qualitative and not merely a quantitative conception. It refers to the character, and not only the duration of life. It is moral and spiritual, and not merely eschatological. It is life in the truth, holiness, love and blessedness of God in Christ."

"If this blessedness is to be mine, I must accept Christ as what he is represented to be. I must give him the central place in my life. He must be God's anointed one to me. He must have complete authority in my life. What acceptance of my country's flag means to me in the ordering of my ordinary affairs, that Christ must be over all the affairs in my life. The acceptance or rejection of Christ justly and fitly decides the soul's destiny, as it makes manifest the permanent tendency of the life. Faith or unbelief toward Christ results in life or death, because each reveals the soul's essential attitude to goodness and God: since he is related as Son to God as Father."

O God, we thank thee for him whom thou didst send! Help us to open our hearts to his indwelling, that so the truth, purity, peace and joy which characterized him may be realized in us! May we accept him as Saviour and Lord! Amen.

Saturday, 7th. John 5. 24, 43-47; 6. 29, 35-40.

The belief which Jesus emphasizes here is acceptance of himself as the representative of the Father. Not until men have arrived at a definite conviction as to the true nature and character of God will their souls pass out of darkness into light, out of death into life. If God is in an infinite degree what Jesus disclosed in his character and relationship to man, then love, living and regnant, is the dominant force in the universe. Kindness is the one word that expresses providence. To accept that fact and build on it is the key to a happy, peaceful life.

On verse 43 McClymont says: "If they had no sympathy with his teaching it was because they had no sympathy with the mind of God. But while they had no welcome for him, coming as he did in God's name and bearing the divine credentials, they would run after false Messiahs coming at their own instance and without any commission from the Father. No less than sixty-four such Messiahs have been enumerated by Jewish historians."

We must frankly face the issue. Either we build life, personal and social, on a belief that God is what Jesus revealed, or we reject the revelation and set up our hasty and stupid theories which give distinction to ourselves or our class or nation or race, and find ourselves entangled in fears, hates, jealousies, and all the other breeders of evil ways in men and nations.

The idea in 6. 29 is that faith is a strenuous and persistent quality. It leads us to mould opinions and habits, to build relationships round a fact, namely, that Jesus was sent by God to express God and exercise the authority of God. To appropriate the revelation of God in Christ is to the soul what appropriating food is to the body. We must rest on the fact of Christ, and at the same time we must bend ourselves to the assimilation of those ideas and forces which belong to Christ. When we reach Christ we reach the center of spiritual life. It is here that spiritual experience becomes vigorous and satisfying.

Our Master, thy love has conquered us! We surrender our hearts to thee. We pray that we may build ourselves on the foundation of thy revelation of God. Teach us to believe that God is love and righteousness: so may our hearts be at peace! Amen.

Sunday, 8th. John 7. 37-39; 8. 31, 32.

Hitherto we have seen that Jesus regarded faith as dynamic, a discovering and applying of forces for the relief and release of men; and also as a recognition of himself as God's anointed, or as the revealer of the true nature and will of the heavenly Father with the result that men find a new light, enter into a new relationship, escape from the fetters of fear, and know themselves as the children of God. In the passages chosen for today we find a third element in the thought of Jesus as to the potency of faith. Belief in Christ, acceptance of Christ as Lord, means the opening up of the soul with new resources, new energies, which bring satisfaction to the believer, and new and satisfied life to those who come into contact with him.

Watkins says on v. 38: "We have here an advance on the thought, 'If any man thirst, let him come unto me and drink!' That represented the satisfaction of the individual mind, this teaches the fuller truth that everyone in living communion with Christ becomes himself the center of

spiritual influence. There is in him a power of life which, when quickened by faith, flows forth as a river, conveying life and refreshment to others. No spirit grasps a great truth which satisfies its own yearnings as the waters of the fountain slake physical thirst, without longing to send it forth to others who are seeking what he himself had sought. This is the spirit of the prophet and the evangelist, of the martyr and the missionary. It is the spirit of every great teacher. It is the link which binds men together, and makes the life of every Christian approach the life of Christ, for he lives not for himself, but for the world."

Our second passage emphasizes this, that belief on Jesus or acceptance of him as Christ and the manifestation of God, and the building of life on the reality of this fact, learning about him, putting into practice what he said and what he was in his relationships to man and to God, will bring us into direct knowledge of truth and experience of its emancipating power.

Truth is not tradition, but a personal awareness of reality. We must make Christ and his ideas a real part of our lives if we are to know the liberty of the children of God.

Our Father, so endow us with thy Spirit that we shall know ourselves as thy children! Make us channels of blessing! May all who come into contact with us be led to rejoice in thee! Amen.

Monday, 9th. John 9. 35-37; 10. 22-29.

The story of the blind man has special significance as marking the transition in Christian experience from regarding the powers exercised by Jesus as indicating that God was with him to the more definite fact that Jesus has powers within himself and ought himself to be regarded as an object of faith.

The history of Christendom practically centers around this point. What are sometimes spoken of as the more liberal sections of the church invariably recognize Jesus as a God-taught, God-endowed man. Those churches regarded as more orthodox insist that Jesus Christ is divine, and that men must believe on him if they would have eternal life.

Marcus Dods says: "Wherever Christ comes, men form themselves around him in two groups, blind and seeing. For judgment, for testing and dividing men, he is come. Nothing goes more searchingly into a man's character than Christ's offer to be to him the light of life, to be his leader to a perfect life. This offer discloses what the man is content with, and what he really sighs for. This offer, which comforts us with the possibility of living in close fellowship and love with God, discloses whether our real bent is towards what is pure and high and holy, or towards what is earthly. Surely there are many of us who feel as if we were born blind, unable to see things spiritual as we ought; as if we had a sense too little, and could not find our way satisfactorily through this life. We hear of God with the hearing of the ear, but do not see him: we have not the close and unmistakable discernment that comes by sight."

In our second passage we again see a new aspect to faith. In the Synoptic Gospels the words and works of Jesus were designed to demonstrate that he was the Messiah. But if men thought of him as the Lord's anointed they might bring into their concept the ideas of an earthly potentate mighty in battle, grinding their enemies into the dust, and this would mean a failure to understand the true, spiritual nature of the Messiahship of Jesus. So here he fastens upon the nature of his works as revealing his true character, and demands a faith built on such apprehension of his nature.

When Jesus avers that he and the Father are one, what are we to understand? Is it oneness of essence? Or oneness of will and purpose? We are on the battlefield of the deity of our Lord. The creeds of the church aver that these words imply oneness of power and of nature.

O Lord our God, grant us spiritual vision! Help us to see the truth and walk in fellowship with thee! May we learn to recognize our Master and our Lord, and to give him the honor which is his due! In his name. Amen.

Tuesday, 10th. John 11. 25-27; 12. 44-46; 14. 10-12.

There is no doubt that Martha voiced a belief current in her day that the spirit leaves the body at death and will return into the body at the resurrection. What does Jesus mean by his reply? Goodspeed says that he "declares that the life he imparts is unaffected by physical death." Scott says, "Those who believe in him have risen already: their death is only in seeming, and they carry with them into the world beyond the same life on which they entered here. The ultimate resurrection is not the commencement but simply the manifestation of the new life." Modern scholars think that the significance of the passage is derived from the fact that John is preaching to people of Ephesus who are saturated with the ideas of the mystery religions, and he uses the story of Lazarus to show that Jesus Christ is the key to those truths they have been seeking with reference to the future. Life in Christ is a present fact and an eternal experience.

In chapter 12 Jesus again stands forth as the representative of God. To accept him as God's representative is the key to the vision of God. He is not an object of faith apart from the Father. His connection

with God gives value to his witness, and acceptance or rejection of that witness reveals a man's attitude toward God. This is what gives such solemn significance to Christ. He is for men the final revelation of the Father.

Our concluding passage begins with an insistence on the necessity of a living, vitalizing faith in God and in Jesus as the revealer of the Father and the one who is perfectly trustworthy in all he says. Of course we all believe in God, as we believe in day and night. God is an axiom. But if we are to have untroubled hearts our belief must be vital. We must accept him as a reality. And it is essential that men should believe in the reality of the relationship between Jesus and his Father. If this is not acknowledged his words can bring little real comfort. Confidence in the trustworthiness of the witness will establish faith in the reality of the Father's knowledge, love and care, and will make men mighty in their witness to the gospel. In Christ men have all they can know of God.

Almighty God, we seek life! We would be delivered from the bondage of the fear of death. May we have such a faith in Christ as shall make us know that here and now we have eternal life! In his name. Amen.

WHAT JESUS THOUGHT ABOUT SIN.

Wednesday, 11th. Mark 2.1-12; John 9.1-7.

A study of the ideas of Jesus on the subject of sin discloses certain startling facts. While the consciousness of sin as ethical wrong and wickedness is largely a Christian experience, our Master seldom used the word. It was a common term in his day, as it is today. The church made much of sin then, as it does now. But Jesus seldom used the word. His thinking was concrete. He knew what was in men, and he recoiled from things which others ignored or seldom mentioned, while seeming to ignore, or at any rate to regard slightingly, things which they considered of prime importance.

The passages chosen for today are illustrations. For centuries it had been a conviction among religious men that sickness and misfortune were indications of divine wrath. Either the victim or his parents had offended deity. On the other hand, physical well-being was a sign of divine favor. Hence sick people, cripples and blind people had no place in the house of God. Such ideas might prove positive tortures to certain types of sufferers, especially to those suffering from paralysis or other nervous disorders. Hence Jesus immediately tried to ease a paralytic's distress by assuring him of forgiven sin. In the case of the blind man he repudiated with indignation the suggestion that God almighty afflicted people or that suffering was an indication of sin.

As a matter of fact, Jesus moved in a different world. We shall see that tradition had created all manner of false standards. It called things sins which had no ethical significance, while it condoned things which were unmistakably wicked. In nothing is the power of Jesus more distinctly manifest than in the way in which he made men appraise their acts, and also change their attitude toward suffering, both physical and mental. If disease is not an act of God or in accordance with the will of the Father, but something to be grappled with and eradicated, then a challenge is issued and men will bend themselves to the task of eradicating disease, and will show mercy to them that are in distress. The Good Samaritan is a type of the new man Jesus would introduce into the world; a man who prepares himself not only for his business, but for opportunities for service to distressed, suffering, helpless, despoiled humanity. Priests and professionally religious officials must change their attitude of mind. Their work is not confined to Temple and synagogue; it expresses itself on the highway when robbers do their desperate deeds, and unknown and unnamed mortals lie beaten and broken.

O God, open our eyes to thy true nature! May we see thee as gracious and merciful, compassionate and kind! Give us hearts filled with tenderness toward all who suffer! Help us to serve thee in the course of our daily business! In Christ's name. Amen.

Thursday, 12th. Mark 2.15-17; Luke 15.1, 2.

The religious leaders of Christ's day used the word "sinners" in loose fashion. Anyone outside their circle was a sinner. It may be that his habits were different, but that was no reason why he should be called "sinner." When Mark tells us that at Matthew's table there were many publicans and sinners gathered to meet Jesus, we must understand that the term does not imply anything more than that they were not members of the aristocracy. There may have been publicans present as heroic as Levi and as philanthropic as Zaccheus. Jesus never spoke of people with a sneer. He honored men, and came to help them to realize themselves. His contact with them was such as to startle them out of their self-complacency. His teaching was of the kind that cuts like a two-edged sword.

So in the cases under consideration Jesus is proud to be known as friend of such people as had gathered to meet him. Yet he recognizes that they need something which he is in the world to impart. They lack "wholeness": they are sick souls

needing a physician. They had come fully aware of his purpose. Levi is making the uttermost sacrifice in obedience to his challenge. They know not what demand he will make of some of them, but they are aware that he will try to reach them and find them. If men are so immersed in self-conceit that they think they have need of nothing, Jesus has no mission for them except one of exposure, but when they recognize themselves as needy and sick at heart he is ready with balm for their wounds.

This attitude of Jesus toward men was most disconcerting. He did not attack their standards any more than their use of words like "sin" and "goodness": he simply did not accept them. He looked for things that were not conventional. They were real, however, and they led to a revolution in thought. Smugness and self-complacency disappeared. Repentance became penitence. It was not merely a changed mind, but a contrite mind. The man who came into contact with the mind of Jesus condemned himself for what he had done, and became filled with sorrow because of it.

Attempts to state the experience in the precise phrases of a creed usually break down. Jesus never attempted it. All that he asked was sincerity, spiritual awareness. He brought the consciousness of God into the soul, and judged all things in its light.

Almighty God, we long to walk with thee, but are aware of our unworthiness! We are not right in word and deed. We need grace to help us. Teach us how to think about ourselves and our neighbors! If they lack virtue, may their need challenge us to service! In Christ's name. Amen.

Friday, 13th. Mark 3. 28-30.

This is another of the startling words of Jesus. It will be noted that it was uttered in hot repudiation of the evilmindedness of the scribes. These men spent their days in a religious atmosphere. They were experts in the technique of religion. They made a profession of the analysis of Jewish legislation. They were disturbed by the influence of Jesus. The power of the Master could not be gainsaid, but they could insinuate that the motive behind the power was wicked, and they did. It mattered not how kind or helpful Jesus might be: they would not admit that the spirit controlling his acts was holy. So they made their wicked charge. How wicked it was was revealed in its absurdity. Beelzebub could never plan his own undoing. The effects produced by Jesus were not wicked, but good, holy and true.

So the Master makes the great declaration. There is no limit to the forgiveness of sins. Men may say and do wicked things under the heat of passion, but when a man deliberately calls good, bad; light, darkness; truth, falsehood; holiness, sin; kindness, cruelty; he is a moral pervert, he puts himself outside the pale, he blasphemes against the Holy Spirit.

There is and can be no greater wickedness than the repudiation of goodness through prejudice and malice. We must be on our guard. More than ever Jesus found men trying to suppress those who uttered truth in unusual ways and those who wrought works of righteousness in unconventional fashion. There is nothing more dangerous than a closed mind. Woe betide us if we ever allow our prejudices to master our judgments to the extent of leading us to say of a good man whose ways differ from our own, "He has an unclean spirit"!

Our Father, teach us to be generous and forbearing! Grant that in our loyalty to our own church or school we may not fail to honor those who belong to another church or school! Amen.

Saturday, 14th. Mark 7. 6-23; John 8. 1-11.

These two stories help us to discover another of the strange and disconcerting ways of the Master. We shall see later that Jesus does not think lightly of sensuality. He will not allow a man to indulge his imagination, even if he does not fall into actual deeds of iniquity, but at the same time he looks at people from a different point of view from what is conventional.

In the first incident a woman whose sins had been forgiven and who had got a fresh grip on life came with a gift of loving gratitude to her Saviour. Her gift was tears, but tears were part of herself, they were flowers of the soul. Simon did not know what had happened. He only knew that the woman had been notorious. His mind began to entertain suspicion about Jesus. The Master says a forgiven woman must have a chance to lavish spiritual love.

The second story is different. In this case the men who brought the woman were manifestly behaving in a wicked way, for had they been honest they would have brought the man as well as the woman. The Levitical law demanded that both persons caught in adultery should be stoned. These men brought the woman only. They were more bent on enmeshing Jesus than cleansing society and family life of wickedness. So Jesus turns his eyes from accusers and accused: he is silent while they tell the story. What his fingers traced on the ground we may not know. His challenge to the men was startling, but characteristic. If you would execute judgment on an immoral act, see that your own life is stainless! His charge to the woman was imperious. It did not condone her wrong. It put new content into a word. Sensuality was sin, and from it she must turn in one final, unalterable act of repudiation.

Jesus dealt with sinful women in a

chivalrous way. Notice his method with the woman of Samaria. She was apparently gross: as a matter of fact, she had longings after the divine and a thirst for true life which when once liberated made her the most dynamic personality in her city. She led a multitude to her deliverer. Her new discovery washed her soul from defilement.

"The expulsive power of a new affection" is a great description of the way of Jesus with sinful people.

O God, make us charitable! When men and women have come to Christ for forgiveness and cleansing, help us to blot out of our recollection the story of their former wrong! Teach us to think about things that are pure, honest and of good report! In Christ's name. Amen.

Sunday, 15th. Mark 8. 34-38.

We meet with this declaration of Jesus in other Gospels. It discloses an entirely new estimate of human value. It insists that each man has the disposal of himself. He may, if he will, control and regulate his "self," or life. He may consecrate it to newer and higher ends. He may recognize Another as his Master, and a "cause" as more precious than physical well-being. If a man thinks of Christ and the gospel so utterly as to be indifferent concerning his personal safety, he will make a new discovery as to himself, he will find his life.

A man's life is something spiritual and ethical. It must not be gambled away. It must not be considered as of less importance than wealth, fame and power. No amount of wealth and power can be the equivalent of a man's own self.

We live in a world of false standards. Our generation is adulterous and sinful: that is to say, it tries to live on compromise, to serve God and gold. It is this perfidy, this spiritual disloyalty, which is so obnoxious to Christ. He therefore stands before us as One whom we have crucified because he made us uncomfortable and compelled us to condemn our own ambitions. He says that we must beware of being ashamed of him, for one day the white light of divine judgment will shine forth, and Christ will be revealed as true and perfect. Every eye shall see him. And in this light we shall stand exposed. Woe betide us if then he should be ashamed of us because of our treason, and turn from us as that loathsome thing, a man who lived a lie!

I do not care what you call this consciousness of new standards and responsibilities. If the word "sin" has been used too glibly and made to apply to so many things of less importance, why, put it aside! But do not trifle with Christ's standards of life! They are eternally true.

O Lord our God, eradicate all falsehood from our souls! May we treat our spiritual nature as something sacred! Make us masters of our work, our property, our position among men, our office: give us strength to resist their attack on us! Amen.

Monday, 16th. Matthew 5. 21-32.

There was a strange forcefulness about the teaching of Jesus which at first astonished and then provoked the scribes. They spent their days in explaining the ways in which men infringed the divine commandments. It was enough for them that a prohibition appeared in the books of the law. They would comment on it, refine it, spin cunning theories around it, but always with a view to bind it around the necks of those who turned to them for instruction. Jesus viewed life from an entirely different standpoint. He felt that the true view of life is to so relate oneself to God and his law that we shall be restrained from taking the first wrong step. What is the use of saying "Thou shalt not kill" if you do nothing to restrain a man from indulging those resentments and tempers which inevitably lead to murder? Why cry "Thou shalt not commit adultery" if you allow a man to imagine vile and degrading things? So Jesus comes to grips with primary things. He puts on one side the big ugly things which have been adequately judged and condemned in the law of Moses, and grapples with the things which make crime and wickedness possible and inevitable.

Are we in danger of forgetting this attitude of Jesus? Do we tolerate anger and scorn, unlawful and discourteous imagining? Is our religion dissociated from our reactions to the men and women we meet as we go along life's way? The triumphs of Christianity in the past have centered in the transforming power of fellowship with Christ. Men and women have been washed, cleansed, sanctified. Pointing to different types of weak and defective living the apostle cried, "Such were some of you, but—": and it is this "but" which differentiates the religion of Jesus Christ from all other religions in the world.

It is not an easy thing which Jesus demands. It involves the danger, strain and pain of a major operation. It demands that we grapple with our own evil propensities and do not shrink from cutting out the soul's self-will and pride.

Our God and Father, we turn to thee for compassion! Anger and sloth, desire and pride have us in a stranglehold. When we would do good, evil is present with us. Come to our aid, we beseech thee! In Christ's name. Amen.

Tuesday, 17th. Matthew 6. 9-15.

In nothing does Jesus reveal his attitude toward life more clearly and helpfully

than in his teaching about prayer. Some one has said that the pagan nations used to have the secret of prayer, and have lost it. I suppose they lost it through their confusion of thought, in which they were forever looking for some new object of worship, and trying to make their gods like themselves. In the same fashion they lost their sense of personal worth and responsibility. The result was a reprobate mind, in which they were confused as to moral values and became gross without being shocked at their grossness. In contrast with the pagan, the Jew stands as a man who understands and uses prayer. And yet he failed because he lost his faith in the possibility of the will of God being done here and now. His vision was of a future state in which the will of God might be done.

Jesus tells us that when we pray we must do so with reverence. We must not ask for what we are not ourselves prepared to express. We must not expect a larger measure of forgiveness than we are willing to express in our own attitude toward our fellows. We are to be like the God we worship. He would have us afraid of the temptations which arise as we go through life. If we shrink from evil as an unworthy and shameful thing, we are not likely to be allured into its indulgence.

Slater says: "He who prays for forgiveness appeals to the highest moral law, viz., love, and by that law he thereby becomes bound."

Plumptre says on verse 14: "The condition implied in the prayer itself is more distinctly asserted. It is not an arbitrary condition, but the result of the eternal laws of the divine order. Repentance is the condition of being forgiven, and the temper that does not forgive is ipso facto incompatible with the temper of the penitent. As if for greater emphasis, the truth is presented in both its positive and negative aspects."

Our Father, make us like thyself! Help us here and now to live according to thy will! Teach us to conform our lives to our prayer, show us how to live our creed! Where we fail, show us thy mercy! Amen.

Wednesday, 18th. Matthew 6. 22-24; Luke 13. 22-30.

Jesus believes in the conscience of man, in that moral awareness which recognizes the difference between right and wrong. Where this faculty is normal and healthy, characterized by simplicity and sincerity, man shall be aware of the right way in which to meet the issues of each day. A man with a divided allegiance, uncertain as to the true objective of life, is so confused that his life must inevitably end in shipwreck.

Men in Christ's day as in ours have busied themselves with the spinning of theories as to the limits of the grace of God, and argued that the number of the saved must necessarily be few. Jesus brushes on one side all such disputations. Whether men are saved or lost depends on themselves. If they want to be saved they will find the way. Being saved is no child's play. It requires purpose, will, disciplined effort. The athlete who would win the race must submit to the necessary trained effort. The other day a woman essayed to swim the English Channel. Her trainer told her that success depended on diet as much as muscle. She refused to control her diet. She would eat what she chose when she chose. She barely got started on the long and difficult swim before she confessed to difficulties due to the food she had eaten, and by the time she was a fourth of the way she had to be rescued from drowning. There is no limit to God's will and power, but there is also a law of life, and he who would be saved must agonize over the task of winning the gate which leads to life.

In the Banqueting House of Life those are recognized who have the necessary qualities. They must be men and women who do not trifle with life, who promptly, readily and strenuously set about the task of finding their way in. Life is not a dirge, but a banquet. Such is Christ's view.

We note, then, that if he does not use the word sin in the careless and artificial way in which we are prone to use it, he does demand high and serious purpose, and the most resolute restraint of desires and passions.

O God, we thank thee for the prize of life which thou hast made possible! Grant us wisdom to regulate our lives! May we be ready to put on one side all that distracts and do the one thing that is imperative, find the gate of the Banqueting House! In Christ's name. Amen.

Thursday, 19th. Matthew 7. 1-5.

The Sermon on the Mount shows us four things which were regarded by Jesus as specially offensive and dangerous: worldliness, censoriousness, hypocrisy, and unreality. Men in his day threw the emphasis elsewhere. Murder, adultery and such like were sins to them. Jesus shows that these are effects, and if we only pay attention to primary things these more hideous deeds will never occur.

In the present passage the Master drives home certain of these dangers. It seemed to be bred into the Jew that he was God's darling. He had the notion that somehow he was to triumph over everyone, and come to power and great glory. His teachers did their best to correct him. They warned him not to trifle with the mercy of God. All in vain: he yet felt that it

profited him in every way to be a Jew. It was this tendency that Jesus condemned.

Horton treats verses 1-12 as a connected series, and analyzes the teaching as follows: "The Golden Rule, derived from prophets and law-givers, is that you should do to men what you would have them do to you. You should judge them as you would be judged, and treat them as you would be treated: for, indeed, you will ultimately be judged and treated as you judge and treat. You should correct yourself, and not others, as you expect them to correct themselves, and not you. But this does not mean that you are not to form correct notions of men's characters: on the contrary, you must attempt to do that, or you will make the mistake of exposing sacred things to contumely, and yourself to merit punishment. But how can any one have the wisdom, the insight, the self-restraint, to carry out this principle, to see clearly and yet refrain from judging, to recognize the beast in man and yet be wholly bent on subduing the beast in himself? It can be done only by prayer. This precious bread from heaven, the character expressed in the Golden Rule, is given by the Father. He will not mock the heart's desire for that food. This pearl of price is found by seeking. Into that house of rest one is admitted by knocking. One need not, therefore, despair of adopting the Golden Rule, fulfilling the law and the prophets."

Almighty God, give us clearness of vision! Deliver us from those things that produce confusion in our minds as to what is good and true and perfect! May we know thee and ourselves so truly that we can guide others into safe paths! In Christ's name. Amen.

Friday, 20th. Matthew 7. 13-27; Luke 12. 8-10.

The metaphor used by Jesus can be duplicated from Socrates. "Seest thou not a certain small door, and a pathway before the door, in no way crowded, but few, very few, go in thereat? This is the way that leadeth to true discipline." What Jesus and Socrates want us to see is that true life can only be attained by those who look carefully and strive earnestly and sincerely. And few people are ready to take a careful view of life. The majority drift along the currents of impulse and desire.

Jesus goes on to speak of the opposite tendency. He sees and is appalled by the wastage of life. He sees the majority wasting it as though it were not what it is, the most precious of all treasures. Worldlings talk about seeing life and tasting the sweets of life. Jesus feels the tragedy of misdirected effort. There are innumerable false prophets about, who give us wrong direction.

Jesus regards a dishonest mind as sin. It is quite easy for men to misunderstand one another, and therefore to criticise and oppose each other, but for a man to make pretence and to act as though he believed in goodness when in his soul he repudiates goodness, is an unpardonable offence against God and truth. A wise man hears the truth and makes it his chief concern to build his life on its solid foundations. Foolishness leads to destruction, the ruin of all a man's effort.

We see, then, that Jesus judges life by its attitudes, its allegiances, and its effort. What we call sin is sometimes difficult of definition: what he reprobates is easily understood. Christian consciousness is the foundation of the Christian conscience. It is a matter of discipline and culture. It grows and becomes more accurate the closer we follow in the steps of Jesus.

Our God, give us spiritual discernment whereby we may know where and how to build spiritual habitations! If we have been working on false foundations, show us our error and give us strength to correct it before the tempests of life begin to assail! In Christ's name. Amen.

Saturday, 21st. Matthew 8. 1-4.

I have chosen this story for our consideration because of the way in which men were wont to look upon leprosy.

The disease was sometimes spoken of as the Egyptian plague. It seems to have developed during the period when the Israelites were living in squalor and were impoverished through lack of proper food. It was a filth disease. Whether it was contagious or not is open to question. Sometimes people suffering from cancer were thought to be leprous. Anyhow the victim was supposed to be afflicted by God himself: the disease was an expression of divine wrath. Therefore it had its root in sin. The victim was excluded from the house of God, he was cast out of society, he was compelled to forsake the highways of life. Not until the disease had gripped the entire man was he declared to be ceremonially clean: there was nothing further to be encroached upon by the avenging scourge of God.

Now Jesus does not quarrel with the sanitary laws of his people. A healed man must go and show himself to the priest and receive his certificate of health. On the other hand, Jesus does not recoil from the man, or refuse to touch him, or dream that to be considered ceremonially unclean is an intolerable burden if contracted in the course of kindly service. He does not look on the man as morally corrupt because he happens to be diseased in body. He talks with the man, touches him, heals him.

The chief thing I wish to emphasize in the story is the different attitude of Jesus from what was common even in religious

circles. Priests and people regarded victims with revulsion: Jesus looked on them with sympathy. And this is part of the Christian spirit today.

O Lord our God, merciful and gracious, help us to put our trust in thee! If sorrow, sickness or depression come, may we find our refuge in thy love! Deliver us from evil, give us confidence to take up the burden of the day! In Christ's name. Amen.

Sunday, 22nd. Matthew 11. 20-24.

I want to emphasize two things here as of special interest and importance.

First, there is a collective responsibility as well as opportunity. The Old Testament addresses Jerusalem and Judea; Jesus addresses Jerusalem, Capernaum, Chorazin, and Bethsaida. He recognizes the common life, common consciousness, the influence which society exerts, especially when it is deeply stirred.

Second, society as well as individuals has its day of opportunity. Joy may come to a city when Christ is received, and woe may also come where the currents of life and thought are set in opposition to goodness and truth. Not only a city but a whole generation may miss its opportunity. There are seasons of grace, periods when the Spirit of God broods over human life, and woe betide men when they close their eyes and stop their ears!

The reference to Tyre and Sidon would seem to suggest the reason for the moral obtuseness of these cities of Galilee. Tyre and Sidon, as Sodom and Gomorrah, were commercial centers. There merchant princes had their homes. There the usual accompaniments of wealth and luxury were to be found. It is quite likely that these Galileans were under the spell of gain. Some of the finest men in the apostolic band had come from Bethsaida, men like Simon Peter, Philip, and Andrew, yet a city which could produce such remarkable men was capable of missing its destiny.

A day of reckoning comes to each generation and to each community. It came to the Western world in 1914. That terrible year did not happen by accident. It did not happen because a young fellow shot two people. A generation had blinded its eyes and stopped its ears. It did not know its day of visitation, and the result was anguish, terror, poverty, tears, such as the world never knew before. Our day has its opportunity, but it is a rare man who has optimism enough to imagine that we have repented.

Horton says that the doom pronounced on Capernaum "is the most solemn verdict of Christ's consciousness against those who are too immersed in business to come to him."

Our Father, we rejoice that thou hast a gracious invitation waiting for all who repent! We come to thee now with humility, and pray for pardon and for peace. Amen.

Monday, 23rd. Luke 7. 36-50.

This is one of the priceless stories of the gospel.

What vivid contrasts there are between Simon, Jesus and the sinful woman! The Pharisee has been described as being moved by patronizing curiosity, and that is perhaps as kind a judgment as can be passed upon him. He extends hospitality to Jesus, but it is of a type which amounts practically to rudeness. He ought to have had the feet of his guest laved with water, he ought to have given him a kiss of welcome, he ought to have anointed his head with oil, indicating that he recognized the worth of one so specially invited. All of these things would have been done to a man whom Simon really respected and honored. As a matter of fact, Simon was critical of Jesus, he had invited him in order to make his own deductions as to his sincerity and ability. Of all contemptible things this is the most contemptible.

The feast was interrupted by the arrival of a notorious woman who made her living by selling her body. Tidings had been brought to her of the reception accorded to Jesus by Simon, and she impulsively went to the house, carrying with her an alabaster box of ointment. Emotion surged through her soul. She stooped over the feet of Jesus, and lavished on them tears of love and penitence. Never was more hallowed water used for the washing of feet!

Simon could not understand the situation. It was beyond him. Even if such a woman could do an audacious thing, he could not see how Jesus could accept it. A good man would surely repulse such attentions from so notorious a person.

Jesus evidently regards men as debtors to God. They have obligations, and neglect them at their peril. Yet when all is said and done, each man is impotent to redeem his own past. If he were to become perfect in his present discharge of life's obligations, he would be doing nothing to make up for the deficiency of yesterday. A bank clerk may have kept his books perfectly for the past year, but if at a former time he made false entries he stands liable. And in the bank of life we all have made false entries. It is this fact that haunts us, and it is when the matter is at last brought to the light of judgment that we fear. To know that the matter is cancelled, that it is not held against us, brings relief and gladness.

"He forgave them both": that is a gospel! What is our reaction to such tidings? This woman came with love surging through her soul: and the future of such an one can be trusted. It is the cold, critical, insincere, though apparently respectable Simon who can agree to the crucifying of him who came to save.

O God, we have nothing to plead in excuse for our sinfulness! We are debtors, and have nothing wherewith to discharge the debt. For Christ's sake forgive, we beseech thee, and help us to walk in love and purity and devotion! Amen.

Tuesday, 24th. Luke 13. 1-9.

This incident brings before us with startling vividness the theory which was so easy to devise but so difficult to justify, that men who suffer great calamities merit them, and that their sufferings are evident tokens of divine displeasure.

The victims of earthquake or massacre are not to be judged as specially wicked. If we are living in houses not well built, we shall suffer when earthquake or flood or cyclone strikes them. It matters not whether we are saints or sinners, we are in peril every hour.

Jesus faces life and its problems in another way. Instead of suspecting people of special badness, he declares that we are all expected to attain a certain end. Our lives should be full of beauty, fragrance, fruitfulness. The forces of nature work for this. Behind every life there is thought, effort, wise direction, training, and fertilizing. If, notwithstanding this, we are barren, our lives are deserving of indignant reprobation.

Now this gives a new slant on sin. We emphasize acts: Jesus emphasizes condition. And is he not right? A man may do a thing which in itself appears kind and generous, but his motive may be wicked: he may have an ulterior purpose, he may be scheming to work ruin to the person or property of the individual to whom he has spoken or acted with apparent tenderness.

Let us beware of hasty theorizing, and of superstitious dread! God does not act capriciously, but always as "the Lord our Righteousness." A fruitless life is an abomination to him. There is nothing more wonderful or more potential than human nature. We can, if we will, enter into fellowship with the Eternal, we can become Christlike: and to deliberately turn from God, to be so sterile that the infinite love of God and the energy of his Spirit can do absolutely nothing with us, is sin.

Our Father, we are humiliated at the thought of the false standards by which we have been testing our lives! Teach us to see our Master and to test our lives by his life! Where we are imperfect and barren in goodness, do thou forgive! In his name. Amen.

Wednesday, 25th. Mark 9. 42-50.

Could anyone refuse to give a man a cup of cold water if he were to crave it? The gift or its refusal would be an index to character. To refuse would be a heinous sin. But to say so is to give a different quality to sin from what is usual in our thought. We have no doubt that lying, stealing, drunkenness and profligacy are sinful, but what about the lack of compassion? What about the grudging response to an appeal for aid?

So Jesus stresses our reaction to the appeal of those who are in distress or infirm. There are men and women who are easily led: they have not the ability to determine their own course in life, they listen to the suggestions of others. To pervert their minds, to suggest a wrong line of conduct, is regarded as the worst kind of wickedness, and that because it not only hurts a weak brother, but also injures our own personalities. We suffer from the careless word that we utter. We thought it a joke, but as a matter of fact it becomes a blight on our own characters. An eye that is capable of hurting our souls and the souls of others is better out than in our body. A hand that can hurt another and strangle our own honor and purity is better off than on. A foot that can walk in evil paths and guide others to their destruction is better amputated. Everything we have and all we do are to be judged by this standard: Is it contributing to a rich, full, happy, Godlike life? Anything that hinders fulness of life is a calamity, and Jesus regards the frustration of life in its highest, fullest sense as nothing short of hell.

When Jesus speaks of life he means the inward experience of the reign of God, the fellowship with the Spirit of God, the conscious presence and power of God, awareness of eternal life. And he feels that this can only come through discipline: what he calls "seasoning with salt," the eliminating of all that corrupts. Now this may imply something painful, but we must be ready for it. Where the love of God is, there a fire burns, and in that fire all that is true will be purified, but all that is false will be consumed.

It behooves us to watch ourselves and to avoid all those things on which fire can act, especially those things which express themselves in our contact with one another.

Almighty God, grant unto thy servants pardon for their manifold wrongdoing! We have been careless and thoughtless, we have neglected opportunities for kindness, we have trifled with the welfare of others, we have wronged our own souls. Cleanse us by thy Holy Spirit! In Christ's name. Amen.

Thursday, 26th. Mark 10. 17-25.

Is this a story of sin? The young man has such qualities as draw forth the love of Jesus. He is of a fine type, being able to say that he has kept all the commandments ever since he was a child. He is eager to attain eternal life. He has yearnings after the ideal. It is true that he used words like goodness in a superficial

way, and that may be an index to his subsequent failure. But he was of so fine a type that Jesus in offering his challenge said, "If thou wouldst be perfect."

Of course no one would think of saying that such a man was a sinner! He went to the house of God, he read his Bible, he gave munificently toward religious and charitable objects, and he lived an upright life. If we are to call such an one a sinner, then all saints are sinners.

And yet, was he not a sinner of the worst type? Tennyson tells of those who were splendid and noble, but who tarnished their high profession and fell into the tragic end of souls who have betrayed their cause. Can we dare to think of what would have been involved had our Saviour used his power to allay the pangs of hunger when in the wilderness, or to escape the anguish and the shame of the cross? He had the power, but alas if he had used it! Now it is by this standard that we must judge the rich young ruler. It is true the test demanded a giant's strength, but it was given in good faith, and he failed in the critical hour. Was not his failure the greatest of all sins? When his form retreats into the shadows do we not have to hide our sorrow? He was a man who missed the gate that leads to life, and his failure was due to the fascination of wealth. That Jesus so viewed it is, I think, evident from his ejaculation, "How hard is it for them that trust in riches to enter into the kingdom of heaven!" The man was a prince, barred from his kingdom through failure to live as a prince.

Such an incident is a challenge to every good man. Alas if we have any secret love which interferes with the test of supreme love! Jesus comes before us with a tremendous challenge. His standards are not low, but high. His civic standard is a city in the heavens, and his personal standard is a denial of self and a daily surrender to the burden of a cross. To fail in courage at this point is a wrong against our own souls, as against the divine standard.

Our Master, when we attempt to test our lives by thine we are filled with dismay! We flee from the cross and shrink from the shame, whereas thou dost despise the cross and endure the shame because of the greater joy that lies ahead. Deliver us from fear! Amen.

Friday, 27th. Mark 11. 15-18; John 2. 13-17.

If we think that the violence of Jesus was caused by the traffic that was going on, we miss the deeper significance of the scene. It is true that he resented the whole business, but after all if people were to offer sacrifices of a certain quality they needed to go to a market where certified animals and birds could be secured. The point was different. The Temple enshrined a faith. It was meant to be a gathering place for all nations, but these traffickers were taking away the space where men of other nations could come to offer sacrifice and to pray. While there might be many synagogues where men could worship and hear the Scriptures read and expounded, there was only one place where pure and acceptable sacrifices could be offered; and yet if a man from afar were to come to sacrifice, there was no room or place because these traffickers had taken it.

On the words, "You have made it a brigand's den," Robinson says: "Rightly to understand these words one must go back to Jeremiah. . . . . For Jeremiah's contemporaries believed that no matter what iniquities they committed, their God would preserve them. They might sin as they pleased, and retort to every threat of punishment 'The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these!' With that parrot-cry they comforted themselves and sallied forth to fresh forms of wrong. In other words, they used their faith just as brigands use their cave. It is not the place where their depredations are committed, it is that which gives them shelter when they are pursued, and enables them to continue their evil courses with impunity."

When we talk about sin we need to talk about our own sin. The outsiders may be bad, but are we good? A man who dwells with a holy God must himself be holy, and if he despises holiness in his heart he is the worst kind of a sinner.

Our God and Father, keep us from hypocrisy! If we are members of thy church, if we profess and call ourselves Christians, help us to have the same mind which our Master had! Amen.

Saturday, 28th. Mark 12. 1-9, 31-40.

The parable of the wicked husbandmen is recorded in each of the first three Gospels. It may have been addressed to the official classes, or to the people at large. It has a lesson for all. It is a story of national privilege and national sin.

The vineyard is the entire nation and church. It belongs to another. It is a precious thing. It is an object of care, being protected, cultivated, developed. It is capable of yielding rich fruitage, and provision is made to that end. That such results may be attained, men of training and ability are entrusted with the task of development. Instead of rejoicing in their trust and finding their reward in the fruitage of their labor, they claim the vineyard for their own and exploit it in their own interest. When reminded of their responsibility, they become abusive and aggressive. When brought face to face with supreme authority, they defy it and stain their hands with blood.

The crime of an abused trust is un-

speakably wicked. When it is a trust involving the soul of a nation, and the life and honor of the church of God, it is so base as to rouse the indignation of the Almighty.

Against such a background of wickedness we place the picture of Jesus and the lawyer endorsing the standard of love to God and man, and emphasizing that pure and unrestrained love for God is the key to that human charity without which social life would be an impossibility. Alas that all teachers and interpreters of the faith are not of this type. There were many good and noble thinkers and religious guides in the Judaism of Christ's day. There were men as noble and truth-seeking as Gamaliel. But on the other hand there were so many of a different type that Jesus had to cry out against their hypocrisy, cynicism, dishonesty and hardheartedness.

Holy Father, we search our hearts as we draw near to thee! We profess and call ourselves Christians, but we fear that oftentimes we abuse the name. Help us to be loyal to our trust! Amen.

Sunday, 29th. Mark 14. 17-21.

No truly Christian man can read this passage without emotion. It is the dark betrayal night. The persons involved are the inner circle of the followers and friends of Jesus. These have been with him as he went about doing good. He has made them sharers in his benevolences. They have slept with him, prayed with him, been instructed and trained by him. And now he has come to the crisis of his career, and he has to say, "One of you shall betray me." Each man knows how he has been playing with life's destiny, for he says tremblingly, "Lord, is it I?"

Who can tell what happened to Judas as the words fell from his lips, "Is it I?" True, he went through with his purpose, but he knew himself for what he was, and as the consciousness deepened he felt such horror as made life itself insufferable. No one passed sentence on Judas, no one executed judgment: he did it himself.

Robinson says of Judas Iscariot: "His motives have been variously explained. To most men he has seemed to be the traitor par excellence, and his name has been handed down to infamy on this ground. Others have tried to enter into his position and sympathize with his point of view. It has been suggested that he was as well aware as any other of the power of Jesus, and that it was his hope to force his Master's hand. By this betrayal he would compel him to declare himself and to employ those miraculous powers which he possessed. Thus, at what Judas regarded as being the right moment, the consummation of the hopes of all Israel would be achieved. Mark suggests neither view: he simply records what happened, though it must be admitted that the attitude of Jesus himself, indicated later, does not favor the more charitable (and ingenious) presentation of the case. The thing was done, and in view of that tremendous fact, even the motives of the doer are insignificant."

Dear Lord and Father, forgive the lurking doubts which jeopardize our integrity! Where we are weak, strengthen us by thy indwelling Spirit! Amen.

Monday, 30th. Luke 15. 3-31.

These are parables of such exquisite beauty and such lofty thought that they may be called the apologia of Jesus for his spirit and method.

They show his conception of human life. The lost sheep, the lost coin, and the lost son were each most precious. The shepherd could not ignore one sheep, the woman had lost one-tenth of all she possessed, the father only had two sons, and one was lost through far wandering and the other through alienation of spirit.

Each story is of loss, and is designed to express the condition of human souls. The sheep was heedless, the son was wilful, but the coin was lost through misadventure. Whatever the cause, the fact of loss was real, and involved the setting aside of all other concerns on behalf of that which was lost. It was imperative that the lost should be found. The search could not end in defeat, but in victory. That which was lost was essential to the joy of the loser, and when found inspired to gladness. The songs of the angels have been described as "the Te Deums of heaven over the victories of grace."

Whatever the cause for the wandering away, it involved something sad. A lost sheep on the desert is a pitiful object: it must perish unless rescued. A lost coin among the dust soon assumes a dull and insignificant aspect. A lost son who is penniless, homeless, friendless, despised by all, is a tragic sight. But perhaps the saddest sight in the whole chapter is the elder brother, who dissociated himself from his father, repudiated interest or compassion, and declined to recognize the brother whom the father would honor. This man was lost indeed: and the story closes without any indication that he was ever found. The lost sheep became a precious burden, the lost coin was precious treasure, the prodigal was a restored son, but the elder brother was lost in unloving, churlish indignation against a kind and noble act.

This is the type of wrong against which Jesus warns us. From such failure he would rescue us.

Our Father, deliver us from unlovely thoughts and ungenerous words and deeds! May we learn to seek and to save that which was lost! Teach us to share heaven's joy over those who are found and restored to thy fold and family! Amen.